The Priest

Edited By Priests For Priests

April, 1956

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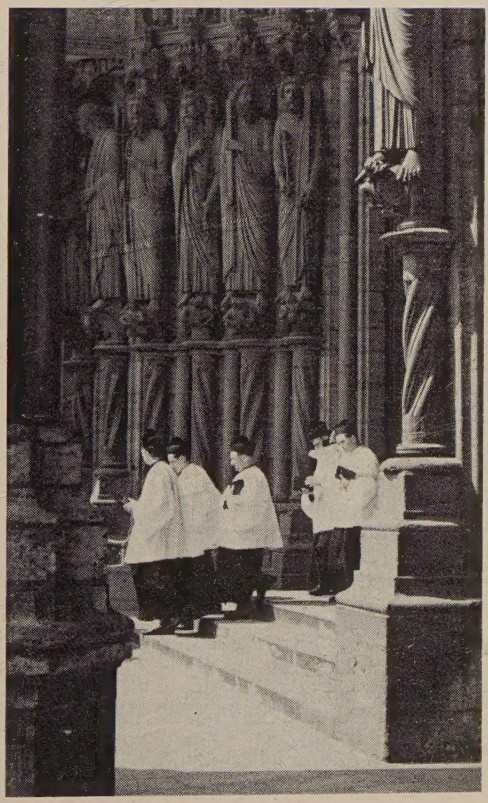

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Project: Debt Reduction
MIN. NEED: $50,000
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Papal Honors

THE following priests of Rochester, N. Y., have been made Prothonotaries Apostolic: Wilfred T. Craugh and James C. Aniff.

Domestic Prelates of His Holiness:

Azzi, Charles J.
Ball, Edward K.
Ball, John M.
Boyle, Charles V.
Burns, Francis B.
Curtin, Joseph V.
Gannon, Laurence W.
Hoefen, Francis J.
Lambert, Gerald T.
Maney, John E.
Moffatt, Patrick A.
Predmore, George V.
Ratigan, Arthur E.
Randall, John S.
Straub, Frederick J.

Five priests were elevated to the rank of Papal Chamberlain:

Dugan, Gregory D.
Flynn, Patrick J.
McCafferty, John
Murphy, J. Emmett
Whalen, Leslie G.

The following priests of Worcester, Mass., have been made Domestic Prelates:

Deery, J. A.
Gravel, E. D.

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Gilrain, J. P.
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Sullivan, D. C.

Five Worcester priests were also made Papal Chamberlains:

Bushey, D. E.
Carney, M. L.
Elwood, D. M.
O'Brien, J. J.
Sherin, D. E.

Odds & Ends

A NEW book, *The Best of Friends,* contains a war-time letter from the English actor Alec Guinness describing a visit to Rome during which he had "a look at the Pope."

"I was deeply impressed by the Pope's personality," Guinness wrote. "He has great *gentleness* and *decision* and a ravishing smile.

"Whenever he spoke of God (he spoke fluent bad English) he raised his eyes and arms, and I never realized before how beautiful and simple that movement could be.

"There was something about him which I can only describe as timeless, as if he could see the beauty of the past, the hope of the future and the fretfulness of the present, all in a span.

"I am not enamoured of the Roman Church," he concluded, "but I rejoice to think that such a strong organization has such a lovable and strong man for its leader."

* * *

A Benedictine Abbot is usually elected for life—except in Eng-

THE PRIEST APRIL, 1956 VOL. 12, NO. 4

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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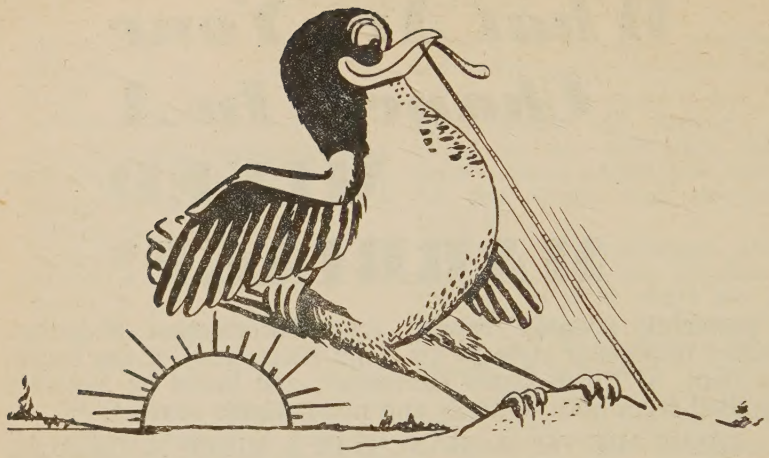

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Co-responsibility in Industry

By Rev. Jeremiah Newman — One of the most important problems in contemporary industrial society is the improvement of human relations between labor and management. Professor Newman presents a full and unbiased account of the more important experiments in this field, and outlines a moderate system which might be adopted universally. $4.00

Inward Peace

By Raoul Plus, S.J., — The noted French ascetical writer considers here the nature and source of peace of soul, the threats that encompass it, and the methods necessary to its achievement. As always, his principles are graphically represented through practical examples and ascetical case histories. This book will help many not only to attain inward peace, but also to contribute to the outward peace of those around them. $3.00

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land, where since 1900 an Abbot's term of office is only eight years. Frequently the Abbot is re-elected. Otherwise, he takes the title of an old Abbey, though without jurisdiction.

The English have an inveterate distrust of absolute government, as well they may, having survived more than a century of rule by the Tudors.

* * *

We read now that a Flemish Premonstratensian, Father Werenfried van Straaten, has founded an "Order of Builders." Long active in relief work among the refugees, Father van Straaten points out that "The orders of the Church were generally started when there was a need for their particular activity. The Benedictines cultivated the land, the School Brothers taught. One important need today is housing."

For a start, he has seven members, all between 20 and 25, with another Premonstratensian as novice master. Besides the usual three vows, the members will have a fourth: "To serve the Church in need." Their habit will be white overalls with the order's badge on the left breast pocket. Off duty, they will wear ordinary clothes with just the badge. We understand that Father van Straaten is swamped with applications for membership.

* * *

For a 16-page pamphlet, "How to Recognize a Vocation," write to Father John M. Martin, M.M., 4659 West Pine Boulevard, St. Louis. It is slanted for use in the Archdiocese of St. Louis, but could easily be adapted for other dioceses.

* * *

After a smart dinner at Trinity

College, Cambridge, Father Bernard Vaughan has asked what he, as a Jesuit, would do if Henry VIII were to step out of the Holbein canvas.

He replied in a flash: "Why, I should request the ladies to leave the room."

On another occasion, he offered a cigar to a Methodist minister.

"Thank you so much," said the parson, "but I was not sent into the world to smoke."

"Quite so," replied Father Vaughan, "but as I belong to an old-fashioned Church which prefers to get its smoking done in this world, you will excuse me if I light up!"

* * *

Commenting on the item "Furtivas Ebrietates" in a recent issue, a monk of St. Leo's, Florida, tells us that the Abbey Church there is known as the church that orange juice built because citrus from the Abbey groves was swapped for materials used in its construction.

It appears that modern monks drink orange juice—at least some of them. St. Meinrad still sends down a semi-tractor-trailer three times a year for a load of oranges. That's how St. Leo's bought the Indiana sandstone trim.

Varia

THE National Clergy Conference on alcoholism will hold its eighth annual meeting at St. Charles Borromeo Seminary at Philadelphia, April 3, 4, and 5, 1956. His Excellency, the Most Rev. John F. O'Hara, C.S.C., Arch-

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bishop of Philadelphia, will serve as host.

The Sixth Annual Institute on Religious and Sacerdotal Vocations will be held on the Campus of Fordham University Wednesday, July 25, and Thursday, July 26, 1956. All priests, religious, and laity interested in the work of stimulating, encouraging, or promoting vocations to the priesthood or religious life are invited to be present. A special week-long workshop for Mistresses of Novices is planned. Those interested, please address all communications to Rev. John F. Gilson, S.J. at Fordham University, New York 58, New York.

The office of Catholic Charities of St. Louis has prepared a long detailed study of over sixty pages, complete with statistics and tables, of the problem of the aged in the family, the parish, the neighborhood. The study was made in St. Neri parish with the cooperation of the pastor, Fr. Joseph P. Kennedy. Copies of it may be secured by writing to the president of Catholic Charities, Rt. Rev. Msgr. John J. Butler, 2331 Mullanphy St., St. Louis 6, Missouri.

A Timely Appeal

WE enclose a letter which was sent to us recently and which we would like to make public. It concerns an order of nuns who look forward to a great future in Japan but who presently depend

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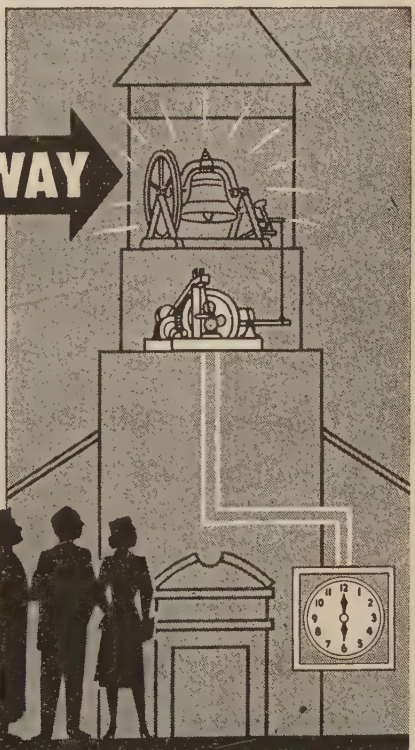

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Thanks, first of all, for your good prayers, for each one of us has been blessed with good health, in spite of the climate.

Ever since our arrival we have devoted ourselves, as at Seattle, to the service of the Fathers and seminarians. Each year we have the great joy of seeing five or six of the students mount the steps of the altar.

We have with us some Japanese girls who help us in our work. Four of these wish to enter our community, and others from outside have made a similar request. Last October our Reverend Mother General came to make the canonical visitation. She was very well pleased with what she found here, but she said: "You will start a novitiate here, when you have found the necessary funds." (In Montreal they are building a new Motherhouse, having been forced to abandon the old building, because of the fire hazard.)

There have been several requests for the services of our Sisters, and we are convinced that our work for the clergy must go forward. But how to raise the necessary money? I have never before begged, but we can do anything for God. Already I have begged an alms from Bishop N., whom you know so well, and he sent us a magnificent gift. This gave me courage, and now, dear Father, I hold out my hand to you. Can you not help us to carry out

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this project? Could you not interest others in this work?

Pardon my boldness, Father, but I know that I can count upon your apostolic zeal. I thank you in advance, and ask you to forgive me for sharing our anxieties and our hopes with you.

Very respectfully in Jesus,
Soeur Marie Ange du
Carmel, P.F.S.J.
The Little Daughters of
St. Joseph
Shin Sho En, Nishi,
Fukuoka, Japan

We leave the rest to your charity.

Indiana's Information Program

OF widespread interest to the Catholic Church in the United States is the pastoral letter issued by the bishops of Indiana calling upon the priests and laity to undertake a statewide Catholic Census and Information Program. This is another instance of what is perhaps better known as the "Crusade for Souls," already successfully launched in ten dioceses.

Their Excellencies Archbishop Schulte of Indianapolis, Bishop Pursley, Apostolic Administrator of Fort Wayne, Bishop Grimmelsman of Evansville, and Bishop Bennett of Lafayette, offer the challenge that Catholics have not done their part in bringing the Faith to the churchless people of the United States. They cite a survey made for the *Catholic Digest* which revealed that 59 per cent of the Protestants in the United States have tried at some time or other to win new members for their churches, that 43 per cent of these had succeeded. The Catholic record is rather disconcerting: only 28 per cent of the Catholics had made such an effort with a success of 17 per cent. To put it another way, which is appalling, 72 per cent of the Catholic laity have never invited a non-Catholic friend or neighbor to attend a Catholic church, never shared with a non-Catholic friend or neighbor the treasures of the Faith. Incidentally there are 75 million persons in the United States who are churchless.

The present task is a formidable one. For eight days, Sunday through Sunday from February 26 through March 4, thousands of laymen went from door to door in the state of Indiana checking some 1,200,000 households. Results are not yet in but we hope to present both statistics and the announcement of the success of the drive in the near future.

The Vernacular Question

AS is so often the case, it is very difficult for disputants to stick to the precise point. We are somewhat afraid that Rome's generous concessions to the vernacular movement, so wisely conceived and executed, are in some danger of being misunderstood.

No one, to our knowledge, has yet abrogated the rights and privileges of Latin in our Church. So far as we can find out, Latin is no less respected and respectable, or useful, and even necessary.

The following two quotations sent to us by a Jesuit in the Philip-

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$ 404,000	**St. Cletus Parish, La Grange, Illinois Goal $350,000**
$ 285,000	**St. Patrick's Parish, Fremont, Nebraska Goal $200,000**
$ 153,000	**St. Matthew's Parish, Topeka, Kansas Goal $125,000**
$ 117,100	**Immaculate Conception Parish, St. Marys, Kansas Goal $90,000**
$ 55,000	**(February, 1956—Supplementary)**
$ 402,000	**(February, 1955) Goal $300,000 St. John Fisher Parish, Chicago, Illinois**

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pines are worth publicizing — in their original Latin!

Said Pope Pius XI: "Cum, igitur, non tamen humani civilisque cultus quam religionis ipsius Ecclesiaeque Catholicae interesset latini sermonis plenissimam in clero scientiam provehi et propagari . . . , volumus, ut laus illa, quae antehac in utroque clero eluxit, perfectioris latinitatis, ne omnino depereat, immo etiam, quod fieri poterit, feliciter augescat."

Said Pope Pius XII, with even more feeling: "Proh dolor, latina lingua, gloria sacerdotum, nunc languidiores usque et pauciores habet cultores. Quis digne celebret hunc imperialem sermonem . . . quae denique Catholicae Ecclesiae est magni pretii vinculum? Nullus sit sacerdos, qui eam nesciat facile et expedite legere et loqui! Enimvero latina lingua, itemque et graeca, cui tot ecclesiastica scripta, iam a prisco christiano aevo, commissa sunt, thesaurus est incomparabilis praestantiae; quare sacrorum administer qui eam ignorat, reputandus est lamentabili mentis laborare squalore."

Roma locuta est; causa finita est.

Pioneer Priest

WERE there ever such enormus changes in so short a time — from horseback to auto, to piston-engined planes, to jets, and what not?

Father Francis Taton rode horseback to cover rural Northeast Kansas back in 1889. When you consider that St. Thomas Aquinas was riding muleback when he wasn't trudging his way on foot in the thirteenth century, there hadn't been a lot of change from the days of Thomas to Taton. Today at 94, Father Taton could fly from Los Angeles to Washington D. C. in some four hours on the new Boening 707. In Father's 60 some years of pastoral life all this has come about and the future staggers the imagination. But back to Father Taton.

We had just finished reading an interview with him in the L. A. *Tidings*. Not long ago he celebrated his 69th anniversary of ordination. It will soon be 95 years since he was born in an Indiana log cabin, the year the Civil War began. Till four years ago when he broke his hip in a fall, he said Mass daily and otherwise assisted at St. Matthias Church in Huntington Park. Now that he is beginning to slow up a bit, he has permission to celebrate Mass in his home.

Ordained from St. Meinrad's Seminary, one of its first ordination class of two, for the Leavenworth Diocese (now the Archdiocese of Kansas City, Kans.), he arrived at his first pastorate, Easton a month later. He found only 11 Catholics there, and 30 more scattered through small towns and rolling countryside. For most of each month he lived out of his saddlebags, visiting, instructing, saying Mass and dispensing the Sacraments wherever he found a few Catholics. He also made converts. On one occasion he rode 42 miles on pony over muddy, half-frozen roads, and fasting in those days, to get to the next station in time for Sunday Mass.

He built a complete parish plant in Paola, another in Axtell. In 1919,

Continued on page 346

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della Domenica
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5 Febbraio 1960
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(*) This followed an earlier article in L'OSSERVATORE ROMANO, outlining the work done in this regard by Lawson Associates (L'OSSERVATORE ROMANO, JANUARY 23-24 issue.)

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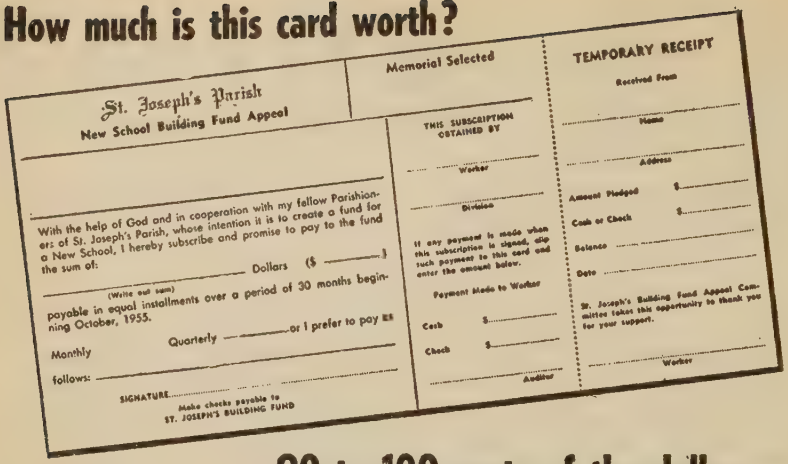
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The Priest

THE PRIEST APRIL, 1956 VOL. 12, NO. 4

Editorial Comment

"Liberal" or What?

WE recently ran across a stimulating article in the New York *Times* magazine section, really a kind of debate between Russell Kirk and Arthur Schlesinger, Jr., over the issue of conservatism versus liberalism, a cleavage which the editor represented as cutting through "the political, social, and economic strands in the fabric of our national life."

We began with Kirk's case for conservatism. Knowing something of his previous work *The Conservative Mind, A Program for Conservatives* and *Academic Freedom,* we followed his exposition with ease, and with acquiescence generally. Kirk professes himself "suspicious of change, skeptical of progress, convinced of the terrible power of sin, in favor of human nature (flawed though it is) in its present state, rather than some radical revision of human character upon a utopian recipe, reverent towards the past, mindful of the universe as a realm of mystery, and cognizant that proliferating variety is the mark of a healthful society, while uniformity is decadence."

Kirk, then, calls for "prudent social change," while disavowing change as "the end of existence." Citing the break-neck speed at which the modern world overturns its past, he concludes that what the twentieth century requires is not a goad but a checkrein, lest we lose our very substance. "I am not disposed," he writes, "to exchange the manifest benefits of Christian civilization and American life for any New Morality or any New Order."

Quite understandably we found ourselves in general agreement with such a stand. We have been predisposed to it by most of our training and by reasoned positions of our own thereafter. We can see only irresponsible ambiguity in Dew-

ey's famous dictum: "Nothing is relative to growth save more growth." We consider it a dangerous half-truth to declare with his faithful disciple, J. L. Childs, that "A democratic society must ever be a changing society. Its traditions and institutions are to be subjected to continuous reconstruction." Nor can we affirm with his fellow prophet, W. H. Kilpatrick, that "The factors which must mainly guide us are suggested by such terms as change, increasingly rapid change, unknown future. . ." This may be, as Childs says, "the faith of the experimentalist" but we find it a blind faith. We cannot give it rational assent — while there exist both good and evil growths (like cancer), since (quite logically) democracy can reconstruct its traditions and institutions to the point of self-destruction, inasmuch as intellect and will are simply impotent in the presence of an absolutely unknown future. This radical empiricism demands a naive optimism towards the future which we cannot muster.

A famous quotation came to our mind, one uttered by a great social reformer, Pope Leo XIII: "To suffer and endure is the lot of humanity; let men try as they may, no strength and no artifice will ever succeed in banishing from human life the ills and troubles which beset it. If any there are who pretend differently — who hold out to a hard-pressed people freedom from pain and trouble, undisturbed repose, and constant enjoyment — they cheat the people and impose upon them, and their lying promises will only make the evil worse than before."

Is this pessimism? One should conclude only that it is realistic and furnishes us the sole hope for well-grounded reform. "There is nothing more useful," continues the Holy Father, "than to look at the world as it really is — and at the same time look elsewhere for a remedy to its troubles."

Schlesinger's Side

At this juncture we began Dr. Schlesinger's portion of the text, with one question uppermost in our mind: How will he say something significantly different from Mr. Kirk?

For quite a stretch he said nothing positive at all; for, rightly, he was preoccupied with the tangled problem of trying to define liberalism. After some half dozen paragraphs, he conceded "a large measure of common ground" to both claimants, though we still had not learned to distinguish between their claims. Nor did we find any real advance achieved by the use of a quotation from fuzzy-minded old Ralph Waldo Emerson. "Each is a great half," pronounced the lay pope of Concord, "but an

impossible whole"; for we could attach no definite meaning to "each." A further quotation from Emerson conflicted flatly with what Kirk espouses — "The castle which conservatism is set to defend is the actual state of things, good or bad." Not so!

Dr. Schlesinger in a now familiar litany (one about to become slightly nauseous in an election year) next deplored the existence of over-crowded and under-staffed schools, slums urban and rural, our persistence in racial discrimination, threats to "freedom to talk, write and assemble," inadequacy of medical care "for a large part of our people," dissipation of natural resources... The eradication of all these evils and of others yet to come will be accomplished by liberalism — still undefined and we are beginning to suspect, undefinable. However, it is heart warming to read, "In the long run — and of this I am sure — the spur, imagination and sacrifice which may give human dignity, freedom and humility, a fighting chance for survival are more likely to come from liberalism." Whatever that is.

Does Schlesinger think that Kirk stands for child labor, slavery, obscurantism, fascistic censorship and sin? Of course not. In fact Schlesinger and Kirk for all their labels might conceivably sit down at the same table to discuss the amelioration of the social situation in Tuscaloosa or Timbuctoo.

The trouble is precisely this — we know, most of us, what Kirk is talking about. It is not so easy at first blush to feel sure about one who calls himself a liberal. So long as the confusion persists, it will little avail us to turn to ringing rhetorical phrases. To write as Schlesinger does, "So long as the essential contest remains between the past and the future, liberalism will continue to persuade men's minds and fire men's hearts" is hardly adequate. The feeling is authentic and intense; the ambiguity insistent, even embarrassing.

Just what is the contest between the past and the future? Is there to be any continuity? Shall we have evolution or revolution? What does *past* really mean? Is this a pejorative term? What does the future hold? Is it susceptible of rational control or shall we be swept into it on the flood tide? These are the questions that arise, or should arise.

We do not imply that Schlesinger has no plans or no answers, or that they are insufficient. We wish only that, as so many others, he had not simply tied on himself an enigmatic tag. Dewey was a liberal, so are Childs and Kilpatrick; and now Schlesinger says that he, too, is a liberal.

Enter now a figure whom we all know, whose accomplishments we admire, whose principles have been made manifest in his life's work — Father LaFarge. In a recent article in *America* (12-10-56) he fairly well labels himself a liberal. Of course his knowledge of theology, philosophy and history makes him keenly aware of the vicissitudes of this battered term. True, also, he is not exercised about the term itself; his concern is "not primarily with nomenclature but with reality: with maintaining an honest attitude in our comment on the manifold issues of the day."

Father LaFarge

Nonetheless his article is sprinkled with references to the "Catholic liberal" and in popular usage he finds it to mean (whether in praise or blame) one "who is very much concerned with precisely. . . such things as problems of social justice and charity, the moral obligations of patriotism and public service, or the fact that we are living and operating in a pluralistic society."

He phrases our particular problem thus: "Should we disown the term? Yes, say those who believe that it is already hopelessly compromised, that it cannot be detached from its disreputable associations. No, say those who wish to preserve the term, and who recall a Vatican document issued under Pope St. Pius X which said that Catholics could legimately apply it to themselves."

Yet, as we would expect, Father LaFarge is definite and concrete in his thinking. The word has an exact meaning for him; with the reality behind it, it would be hard to find any Catholic in substantial disagreement. The position is so thoroughly philosophical and theological that disagreement seems dangerous and ill-advised.

Portrait Of A Liberal

If one wishes to call a person a liberal (and the rest of this is roughly a paraphrase of the article) one could characterize him as seeing the complexity of the issues that confront the faith in contemporary events. Such a liberal would be aware of the conflicts of rights in the modern world and of the circumstances that affect them morally. He would be conscious of the need of vindicating rights both for reasons of personal morality and of patriotism. The more basic the rights the more deep the involvement, yet the viewpoint must be "catholic" in that there be no prejudicial selection of issues. Rights include civic rights, rights under statute law and common law, constitutional rights, and those arising from the mutual obligations of nations. This kind of liberal will stand for freedom of education

regardless of race, color, and creed; for social justice and for the practical implementing of policies. Liberalism, as here defined, cannot be juxtaposed to authority, for in this scheme of things authority both temporal and spiritual is allowed its proper role. Thus this great Catholic "liberal."

But, salva reverentia, why call it liberalism — and then immediately have to add that it is not the liberalism of Dewey or *The Nation* or *The Daily Worker*? There must be an easier way!

Here we can only quote Fr. LaFarge once again, for he offers us a demurral that serves us well: "I am not enterprising enough to suggest any final decision. . . Call yourself what you will, I know of no title that will bring you praise from all casts of mind. The main job would seem to be to determine our attitude first and then let free choice and wise discretion determine how we are to entitle that attitude — that is, if we want *any* precise appelation in a day of slogans and catchwords."

What about the term *scholastic,* at least as an attempt? Our position is philosophical and theological. We cannot be conservative if that means a rote canonization of the way our forefathers did things. We Catholics are not ancester worshippers, however strong our sense of tradition. We cannot be liberals if this means a routine condemnation of the past, simply as past, or (as is often the case with certain "liberals") simply because we are basically ignorant of the great traditions of the Western world, Greek, Semitic, and Christian. Tradition means merely a handing-down. What is important rather is the question of what has been handed down. This must be judged in the light of reason and faith not blindly accepted. But our reason and our faith are both scholastic.

Hence scholastic values really underlie what is best in our traditions. Unfortunately it is often forgotten that scholasticism does not mean school-boy discussions of substance and accidents, matter and form (whatever their profound implications) or training in fine distinctions. Scholasticism is the culmination of the teaching of the New Testament and of the great Fathers of the Church. It has vast and deep social implications which, perhaps, only in somewhat recent times, and after a long period of neglect, have been worked out by modern scholars like Pope Leo XIII, or Cardinal Mercier, and a host of contemporaries, among whom Father LaFarge is not without honor.

In social questions — when we are thinking soundly — we are all the heirs of St. Thomas or Suarez or Bellarmine or Vit-

toria. Many of us in America today may actually (say, through Jefferson) be drawing on John Locke who but partially understood and hence distorted Thomastic politics, or echoing Hooker who seems to have read St. Thomas aright, or repeating the principles of Grotius who knew and utilized the past. The source, in any case, remains scholastic. The scholastics have built the enduring foundations of the modern political and social world.

"Scholastic" might not be a bad term, at that, for our side in 1956.—G.J.G.

Morality and Religion

It seems a cause of some surprise that whereas the leaders of our nation from its beginning have emphasized the importance of religion for national well-being, academic criminologists and textbook writers commonly give that social force little more than the "cold respect of a passing glance." George Washington might warn us that "reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles." From his deathbed he could say in final warning: "Beware of the man who attempts to inculcate morality without religion." Thomas Jefferson could meditate (his words are incised on one of the panels of his Memorial in the nation's capital) that "God Who gave us life gave us liberty. Can the libraries of a nation be secure when we have removed a conviction that these liberties are the gift of God?" The Founding Fathers could declare, in the Northwest Ordinance, "Religion, morality and knowledge [are] necessary to good government and the happiness of mankind."—Rev. John Coogan quoted in **Catholic Mind**

'The Search For Bridey Murphy'

An essay on hypnosis

Paul Siwek, S.J.

MR. MOREY BERNSTEIN assures us that his book published recently under the title *The Search for Bridey Murphy* (New York, Garden City; Doubleday and Co., 1956) gives an accurate "report of actual events involving real people. The facts have not been altered, but the proper names of most individuals have been changed" (p. 5). The events alluded to are some phenomena which he (with a few of his friends) observed during six hypnotic seances in Pueblo (Colorado) November 29, 1952—October 1, 1953.

The subject hypnotized was a certain housewife, called Ruth Simmons (a pseudonym). The hypnotist was the author himself, a businessman by profession (pp. 20-21). It was by pure chance that he became interested in hypnosis: One day at a cocktail party, a friend of his, Thomas, hypnotized a girl in his presence in order to amuse the guests (pp. 16-19). The phenomena which Mr. Bernstein witnessed then made a deep impression on him. He began to study the practice of hypnosis eagerly. And shortly afterward he succeeded in hypnotizing his wife and diminishing her headache (p. 2). Later, by means of hypnosis, he produced a paralysis in her right arm which he suppressed momentarily by a mere suggestion. Soon thereafter many people "began to bring their problems" to him. By means of hypnosis he cured a man of stuttering, a woman of an hysterical paralysis, and so on (pp. 23-26).

As his practice of hypnosis continued, he began to experiment with the phenomena "of age regression" which consists of "the ability of the subject, while under hypnosis, to relive or recall detailed incidents of the past even though such incidents may have taken place during infancy" (p. 26). For this kind of experiments Mr. Bernstein used Mrs. Ruth Simmons, a particularly able medium. Furthermore, she did not betray any reminiscence afterward of what had taken place during the trance: "she was, in short, a somnambulistic subject" (p. 106).

Mr. Bernstein has kept tape recordings of experiments with her age-regression. They reproduce different episodes which, according to her statement (made under hypnosis), took place in her life when she was 7, 5, 3, 2, 1 year old.

Encouraged by this success Mr. Bernstein ordered her, in a

Now at Fordham University, Father Siwek is the author of several books, notably 'The Riddle of Konnersreuth.'

hypnosis, to go on even further back in her mind until she picks up a scene in some other place, at some other time. And, oddly enough, she discovered in her memory some episodes which took place before she was born in Iowa, U. S. (in 1923). In this way she became aware that she is not living on earth for the first time. She had spent another life in Ireland, as Bridey Murphy; at 20 married Brian MacCarthy, a professor at Queen's University at Belfast; and died at the age of 66. She did not go to any purgatory. She lived in the "astral world," of which we shall later speak.

Even her life in Ireland did not constitute an absolute beginning. She remembers that before she was born in Ireland (in 1798), she died in America, in New Amsterdam (New York) as "a little baby." The name of her mother was Vera, and that of her father, John Jamieson. But she does not remember anything more from that early existence.

Mr. Bernstein attributes a great importance to these findings. They confirm, according to him, definitely, the truth of the theory of reincarnation of souls.

The book *The Search for Bridey Murphy* pursues another aim. It would show how easily hypnosis can be practiced and how important it is. It procures a "wonderful relaxation"; it cures not only different kinds of "psychoneurosis" and bad habits (alcoholism, drug addiction, and so on), but also certain organic conditions (gastric ulcer, skin diseases, high blood pressure, asthma, arthritis, and so forth) (pp. 17, 253). It can be used with great success in dentistry, obstetrics, and surgery.

Finally, hypnosis greatly affects "the score of an experiment in telepathy or clairvoyance" (p. 64). Mr. Bernstein recommends emphatically the conducting of parapsychological experiments "under dual hypnosis," that is, when both the sender of messages and the receiver have been hypnotized (p. 65).

Critical Evaluation

Let us now pass to a critical evaluation of Bernstein's book. We may say immediately that a scholar will learn very little from it.

As to hypnosis, Bernstein relates at length many facts commonly known. There is only one fact of some interest: Bernstein's effort to become "a good hypnotic subject." He has submitted himself to "some of the finest and best-known hypnotists in the United States." They failed. He has tried "successively an electric shock treatment, a carbon dioxide treatment, narcosynthesis (hypnosis under drugs), and finally an equalization pressure chamber which actually permits the cessation of breath-

ing." He is "still a complete failure as a subject" (p. 32). This fact gives a new confirmation to what was already emphatically asserted by many psychologists: that not everybody can be hypnotized. Bernstein's book can be considered an elementary text-book on hypnosis. One may get from it a few general ideas.

The advantages of hypnosis, however, are expressed with such enthusiasm and exaggeration by Mr. Bernstein that many of his readers may be drawn imprudently into its practice. This constitutes a serious defect, for hypnosis is not without its dangers. As G. Heyer (and many others after him) pointed out in 1931, some subjects have a strong tendency to relive their trance experiences even in the waking state. Incipient neurotic or psychotic symptoms may be fostered rather than cured. Therefore, a patient should be carefully examined by an expert before being subjected to hypnosis. Moreover, repeated hypnosis tends to heighten suggestibility and thereby weaken the subject's independence. He may arrive at a pass where he can no longer make important decisions without the aid of the hypnotist. Consequently, hypnosis should be employed only for a serious reason, never for entertainment.

Let us note also that the therapist who uses hypnosis must exercise the greatest prudence in making suggestions. He must avoid all that could excite the patient or aggravate his condition. Only experts should practice hypnotism. It is definitely not a pastime for amateurs. The practice of hypnosis exercised by Bernstein's friend, Thomas (pp. 16-19) is simply scandalous. Some countries have rightly enacted ordinances prohibiting public exhibitions of hypnotism. Permission of the patient or of those responsible for him must be obtained. The hypnotist must make sure that he has witnesses in order to safeguard his own good name and avoid abuses which are not rare.

How Does It Work?

It is a pity that Mr. Bernstein did not investigate the problem: "How does suggestion produce the startling phenomena of hypnosis?" Many theories are interesting. According to the Freudian theory, the suggestion of the hypnotist derives its force from the psychological condition of infancy in which he lived without work or anxiety, cared for by parents. The hypnotist now takes the place of parent. When he says: "Go to sleep," the subject obeys passively as he was accustomed to do in childhood. The subject will obey passively only a person whom he looks upon as his father or his mother. Ferenczi distinguishes two forms of hypnosis, the maternal and the paternal. The first is based on

love, the second on fear. Schilder describes various types of "libidinous relationships" which easily arise between the hypnotist and the subject. He claims that many hypnotized subjects experience strong erotic emotions and tendencies. The subject, say the psychoanalysts, acts always as a person in love, manifesting the same humble submission and the same absence of criticism. He sees in the hypnotist his "ego ideal" or his "super-ego" which absorbs completely his thought and attention. Freud concludes that suggestion is not based on perception and reasoning but on erotic association. This theory of "revival of infantile drives" cannot be admitted in its entirety, but certain ideas merit serious consideration, and recommend great caution in the use of hypnosis.

Let us pass to the problem of parapsychology, treated by Bernstein rather superficially. He does not seem to realize its extraordinary complexity. He claims (with some students of parapsychology) that the phenomena of clairvoyance and telepathy are no more mysterious than those of electricity. They arouse wonder because we have not yet become accustomed to them. This view strikes us as highly exaggerated. For even though we do not know the exact nature of electricity, we have discovered the laws of its operation and are able to control and utilize it. On the contrary, no one has discovered the laws governing clairvoyance and telepathy. Moreover, electrical effects are governed by physical determinism. Under the same conditions we may expect the same results. Clairvoyance or telepathy, on the other hand, is most arbitrary. We have no assurance that a repetition of the same circumstances will be accompanied by another manifestation of clairvoyance. When it does appear, it is usually discovered by accident and cannot be perfected by exercise.

The Facts of Clairvoyance

Again, for the facts of clairvoyance we generally are forced to rely on historical evidence, which is notoriously prone to error and exaggeration. Many instances of clairvoyance take place in hypnosis, catalepsy, and other conditions, in which the higher mental processes are greatly impeded. According to Usher, Burt, and others, clairvoyance is due to unconscious activity of the subject. Again (as Aristotle pointed out) individuals noted for their clairvoyant ability are not renowned for intellectual acumen. Often they are feeble-minded. Among the older writers who affirm this emphatically, we may mention Benedict XIV ("fatui et imbecilli"); among the moderns, Neureiter, who discovered extraordinary telepathic ability in Olga, a feeble-minded girl. Some au-

thorities (P. Janet) go so far as to assert that only the mentally ill or at least the psychopaths (Richet) are capable of clairvoyance. Benedict XIV found remarkable clairvoyance in certain "melancholics," a term used by him to include a wide range of psychic disorders. Those who admit clairvoyance in normal individuals concede that it exists only in a slight degree. Let us add that experts in parapsychology warn us to pay little heed to the pronouncements of clairvoyant seers. "Their unconscious bad faith seems to be the general rule" (Richet). The Fox sisters, Margaret and Catherine, who played such a prominent role in the beginnings of parapsychology, confessed, in 1888, that all the phenomena they produced during the preceding 40 years were fraudulent. Four years later they retracted this confession!

Unfortunately a critical attitude has not always characterized investigations of clairvoyance. Even the celebrated British Society for Psychical Research has, at times at least, manifested too great credulity.

Many facts commonly attributed to clairvoyance can be explained by normal psychic processes. A mother whose mind is continually on her absent son, who is obsessed with the dangers that might possibly befall him, learns that he has actually met with some misfortune, and then convinces herself that she had a "premonition" of disaster. Coincidence may also account for some of the marvels attributed to clairvoyance. Anyone may predict rain for tomorrow with a 50-50 chance of success. He could hardly describe the details of an actual football game. Not a few facts ascribed to clairvoyance are attributable to defective memory. When some people witness an event they feel that they "foresaw" it long before, though actually they had no premonition at all. The only way to certify a claim to premonition is to have the person put it down in writing before the event takes place.

Symbolism and Allegorism

In investigating clairvoyant phenomena we must attach great importance to symbolism and allegorism, a fruitful source of illusion. Many a prophet foresees future events in disguises and symbols rather than their natural appearance. The seer must then "interpret" his vision and "explain" its meaning to us. Often he will say that he sees something, but does not understand its significance. Here the seer is exposed to serious errors precisely in his interpretations.

"Presentiments," too, give rise to many an error. They make themselves felt as vague feelings of sadness or happiness, anxiety, warnings, hunches and the like, without any rational explanation.

Hellwig once asked a number of men what they thought of when he pronounced the words (actually borrowed from a medium) "a long dark object. One end is sharp, but not very sharp. The dark end is flat." He received 200 different answers, of which only one was correct. "Practically all the statements I have heard from German mediums," says H. Driesch, "are of this kind of vague response and are consequently worthless." "Before we can admit any fact as scientifically established," wrote Richet, "we must weigh the evidence with as much care as if a man was on trial for his life." "It would be better," adds Driesch, "to reject 99 authentic facts than to admit one that is spurious."

While we grant the necessity of scientific rigor, we are convinced that the fact of clairvoyance, especially of the spontaneous kind, cannot be simply denied. The reading of sealed letters, the description of facts about completely unknown persons by simply touching objects that had belonged to them, the reading of a book while blindfolded, the seeing of objects locked in a box, the prediction of future events and other similar phenomena have been solidly established. Among those who are convinced of the reality of clairvoyance we may mention R. Tischner, W. Wasielewski, H. Driesch, J. H. Rhine, H. Thurston, S.J., J. de-Tonquedec, S.J., W. James, Abramowski, Grasset, Bergson, G. Dwelshauvers, and so on.

The Reincarnation of Souls

We pass finally to the problem of reincarnation. This constitutes the central point of Mr. Bernstein's book. Indeed, the hypnotic experiments with Mrs. Ruth Simmons aim to convince everyone that the reincarnation of souls is not only a religious creed of Brahmanism, Buddhism, and so on; not only a philosophical thesis founded on evolution, on divine justice, and the problem of evil, but a fact established by scientific experiments: Mrs. Ruth Simmons, put into a hypnotic state, found in her memory different episodes of her previous existence in Ireland (1798-1864).

These experiments made Mr. Bernstein a most zealous propagator of reincarnation. All the more so in that this theory delivered him, so he says, from the materialism in which he was educated. He is convinced once for all "that men are something more than bodies, that they have minds with freedom from physical law, that those minds have unique creative forces which transcend the space-time mass relations of matter" (p. 63), that the soul is gifted with free will, is spiritual and immortal.

We sincerely congratulate Dr. Bernstein for his reversal of opinions. But we are pretty sure that he will one day find

other arguments infinitely better. He will clearly see that the arguments taken from hypnosis in favor of our "here-after" are grandi passus extra viam; they prove absolutely nothing. And he will reject the theory of reincarnation as an absurdity.

It is impossible for us to prove, in this short article, what we have said just now. Fortunately, we may be dispensed from it. Some time ago, we published a book which treats *ex professo* of this topic: *The Enigma of the Here-after. The Reincarnation of Souls* (New York; Philosophical Library). We have considered in it all kinds of arguments: theological, psychological, philosophical, and moral. Not one of them has any value.

We shall only note briefly here that hypnosis was used already by Colonel de Rochas in 1911 (and many others afterwards) to prove the theory of reincarnation of souls. A certain woman, hypnotized by him, described in detail what she had done in the course of four different lives. But the the most enlightened partisans of reincarnation (e. g., Prof. W. Lutoslawski) did not attach any value to this kind of findings.

When reading *The Search for Bridey Murphy,* one is painfully struck by the entire lack of criticism. The author believes any word spoken by Mrs. Ruth, although many of her answers are as ambiguous as the Delphic oracle. So, e.g., she says (and she repeats it several times) that she died in Ireland "on a Sunday" (pp. 120, 139) in 1864. But there were 52 Sundays in 1864. On what day of the month did that Sunday fall? In the same way her family name was "Murphy" (pp. 112, 119, 136). But this name is almost as frequent in Ireland, as Smith in America, as Durand in France, as Meyer in Germany, as Nowak in Poland. In order to escape the Germans during the last War, the author of this article took the name Nowak.

Childish Recollections

What Mrs. Ruth says about her previous life in Ireland is so childish that no serious man will attach any importance to it. She had, she says, "red hair"; she had "two brothers"; she went to "school"; she had a "dog"; as a child she used to drink "milk"; she was "a little pretty girl"; she liked to "play" with her elder brother; her "favorite dress" was "a black velvet one"; she married Brian MacCarthy with whom she sometimes had "little fights." His favorite dish was "boiled beef with onions" which is a "good Irish dish"; she discovered that there is in Ireland a "very famous mountain," unfortunately, she "can't remember the name"; on her seventh birthday her mother, her father and her brother were present.

But we must admit that she is very cautious. She carefully avoids too precise answers. When asked by Mr. Bernstein "what kind of automobile did she drive from Cork to Belfast" she replied amazingly well: "I traveled in a carriage" (p. 155). The circumstances mentioned just now clarifies how little she knew about Ireland, its geography, history, literature, customs, and so on.

But we cannot exclude still another possible source of her scanty knowledge. As her hypnotic seances were very distant from each other (Nov. 29, 1952; Dec. 18, 1952; Jan. 22, 1953; July 27, 1953; August 29, 1953; Oct. 1, 1953) she had enough time to learn more about Ireland from other people or publications. The fact that her knowledge about Ireland grows visibly with the number of the hypnotic seances confirms greatly our suggestion.

Bernstein Leads—Ruth Follows

Many answers given by Mrs. Simmons in her hypnotic seances are nothing but Mr. Bernstein's questions expressed in affirmative sentences. Mr. Bernstein would be decidedly a poor examiner if he were a professor. By his manner of interrogating he puts into Ruth's brain the answers which he expects from her. She sees this, of course, and replies accordingly. The hypnotized subject, as we know, wishes to cooperate with the hypnotist, he wants the experiments to be a success, he tries to please. Sometimes he may even simulate the hypnotic trance. We are by no means convinced that the hypnotic phenomena of Mrs. Ruth were genuine. There exist different methods of distinguishing genuine from simulated hypnosis. Mr. Bernstein did not use any. And this is a serious defect of his experiments.

One more remark. It is a great pity that this book of Mr. Bernstein has been published before a full-scale search for Bridey Murphy has been made in Ireland (p. 219), and that "the phonograph record made from the original tape" had been made available for public even before the publication of the book (p. 108). These two circumstances will create a lack of serious interest.

But were not these findings heartily approved by an authority "whose brilliance and penetrating logic had won him national prominence" (p. 208)? But who is this authority? Why does Mr. Bernstein keep his name in great secrecy? Does this authority even exist? This is the question! Mr. Bernstein is fond of anonymous authorities. He quotes them continually (pp. 9, 210, 235, 255 and so on).

Let us consider briefly the life Mrs. Simmons spent in the "astral world" between her death in Ireland (1864) and her rebirth in America (1923). We shall not insist on the fact that

the name "astral world" was suggested to her by Mr. Bernstein (p. 144). We shall ask her what she did there during 59 years.

Nothing more simple! After her death she did not go to "purgatory" of which Father John had spoken to her (p. 121). She is a Protestant (p. 116). As such, she does not believe in this article of faith. She "stayed right in the house" of her husband, "watched him . . . lots of times until Father John died"; then she left his house (p. 122) in order to go to her brother's. "She would stay there by the bed and talk," but he "would never see her" (p. 122). Indeed, he was no more aware of her presence in his house than her husband was while she stayed in his. Nor did she ever meet them in the astral world when they died (pp. 121, 122). To the contrary, when Father John died, she says that she saw him and talked to him (p. 121).

The Astral World

What Mrs. Ruth discovered about the astral world merits the greatest attention of everyone, according to Mr. Bernstein. Here, briefly, are the discoveries: In the astral world there are no changes in temperature: no hot, no cold; no war, no fight; no fear, no hatred; no attachments of any kind; no emotions, no marriages; no disease, no old age, no death; no laws, no regulations. When she met her brother there (who died as a baby) he was without any clothes.

As she had left her body on earth (in the tomb) she could not, of course, "smell." But she was able, she says, to "hear" (p. 147). What a miracle! Moreover, she "could look at the people on earth and see what was going to happen to them" (p. 153). She could see the future" (p. 153) as we see the present. But it is from "some man" that she learned that "there was going to be a war on earth" (she is speaking probably of World War One) (p. 153). These are the great discoveries in the "astral world!" We must admit that they do not add anything substantial to what we know from different modern superstitions, notably from theosophy preached with zeal by Madame Blavatsky and Mrs. Besant.

How awfully poor and low is the notion of the "here-after" in the findings of Mr. Bernstein. To stay day and night by the bed of a human, for years and years (143, 145). Fortunately, the humans in whose house she "stayed" had not the least idea of the presence of the ghost. On the other hand, we find in 59 years of Ruth's life in the astral world no mention of prayer or of any religious act. How explain this practical atheism? Nothing more simple. We are told that in the astral world there is no

"love," no "attachment of any kind." God is not loved, nor worshipped there. On this point Mrs. Ruth approaches the theosophical creed which we explained at length in the book mentioned above (pp. 95 ff.) In the same proportion she abandons Christian Faith. Indeed, no one can be at the same time a follower of Buddha and a disciple of Christ. It is necessary to choose between them (pp. 9 ff.)

The Winding Sheet

"That which happened about Sir Thomas More's winding sheet was reported as a miracle by my Aunt Roper, Mrs. Clement, and Dorothy Colley, Mr. Harris, his wife. Thus it was:

"His daughter Margaret having distributed all her money to the poor, for her father's soul, when she came to bury his body at the Tower she had forgotten to bring a sheet; and there was not a penny of money left amongst them all: wherefore Mrs. Harris, her maid, went to the next draper's shop and agreeing upon the price, made as though she would look for some money in her purse, and then try whether they would trust her or no; and she found in her purse the same sum for which they had agreed upon, not one penny over or under, though she knew before certainly that she had not one coin about her. This the same Dorothy affirmed constantly to Dr. Stapleton when they both lived at Douay in Flanders in Queen Elizabeth's reign. His shirt, wherein he suffered, all embrued with his blood, was kept very carefully by Dr. Clement's wife, also living beyond the seas, as also his shirt of hair."—Quoted by Father Henry S. Bowden in his **Mementoes.**

Should We Speak Or Hold Our Tongue? (II)

A tally on the returns

Richard Ginder

THE returns are practically all in on the Luther editorial in our February issue. Besides the letters published in our last issue, we received altogether 29 letters approving the editorial unconditionally, 4 letters advising controversy with caution, and 4 letters counseling absolute silence with regard to the moral shortcomings of the heresiarchs. The article of Father Alban, following this, more or less represents this last point of view.

Although many of the letters were quite long—one thinks of four pages from the Capuchin Father Cuthbert Gumbinger — we soon found that we would not acknowledge each of them separately, so this essay will have to convey our appreciation to the 50 or so priests who took the time and trouble to write us their opinion.

The mail came from points as remote as Vatican City and Mountain View, California (both agreeing with us), but most of the letters seemed to come from the Middle West where there are heavy concentrations of Protestants and interfaith relations must cause frequent problems.

Father William Conces of St. Joseph's Church, Plymouth, Ohio, found that a showing of the Luther movie in his community provoked slanderous comment against the Church by a columnist in the local paper. The editor refused to carry Father Conces' rebuttal, so Father simply mailed it to every household in Plymouth and the surrounding area, getting his addresses from the phone book. With the letter he enclosed a nickel pamphlet, "The Truth About Martin Luther," by Father Urban Adelman, O.F.M. Cap., and "The Catholic Layman's Guide," a 48-page brochure by Father Bandas.

The Luther Film

Yesterday the mailman brought us a copy of "The Martin Luther Film Herald," Vol. 1, No. 1, with a headline stating that there are now 3,000 prints of the film in circulation. Over 25,000 saw it in just one week last summer in Montreal. You can buy a 16 mm. print for $175.

The Converted Catholic has sent a circular to Protestant pastors in South Carolina, calling attention to the "tremendous reaction to the Martin Luther film" and stating now that the people's "eyes have been opened to the basic reasons for the Reformation, we are anxious to bring them up to date on the activities and

teaching of Roman Catholicism."

The letter suggested "it would be an effective follow-up to this film to have one of our staff of modern Martin Luthers present his thrilling testimony to your people, and answer some of the questions about Roman Catholicism that must certainly have arisen in their minds as a result of this excellent film."

The Rev. Francis J. Kieda was suggested to give the lecture. He was ordained a priest in Rome in 1932.

A Two-Edged Sword

Those who oppose blunt talk say, for the most part, that it is a two-edged sword. It can cut both ways.

But it is vital to remember that there have been 262 Popes, 84 of them saints by our count, and—let us say—five of them unworthy in a spectacular way. For 19 centuries, that is not a bad average at all.

Concerning those five, we admit the facts but we have at least had the decency of reticence. We have not chosen any one of the five to puff as a model for clean Christian living. But suppose we were to make a movie about one of those five, twisting the facts and flaunting him as a hero! It would be a colossal fraud and we certainly should not resent the efforts of Protestants to get the real facts before the public.

Further, to a Lutheran, Martin Luther occupies a position roughly analogous to—perhaps even more important than—St. Ignatius to the Jesuits or St. Alphonsus to the Redemptorists. He is their "Holy Founder."

As we understand it, they would argue that Christ, not Luther, founded their church. But nevertheless it was he who organized the protest and put the thing under discipline.

According to Father Karl Hartmann, S.J., in his recently published "Tolerance and the Christian Faith," Luther believed that he and he alone received a specific revelation from God, that his own message was right, and that everybody who contradicted him, therefore, was wrong. "It was revealed to me," he kept insisting.

Luther insisted that infallibility rested with him and not with the Pope, and early Protestantism believed even more in Luther's infallibility than we in the Pope's, "whose inability to err is very narrowly circumscribed," as Kuehnelt-Leddihn observes. Hence the Reformation produced a spirit of intolerance that was unknown in the Middle Ages.

The Argument From Holiness

To smash the Luther legend is, then, but another aspect of the argument from the holiness of the Church. Good tree, good fruit—bad tree, bad fruit. Can

we not at least expose the repugnance manifest in accepting an impure priest as a chosen vessel of the Holy Ghost? All this high Protestant talk of Luther's supposed spirituality and mysticism becomes rather silly when we recall that, while he may have been able to preach like an archangel in the daylight, he was spending his nights in the arms of an ex-nun.

In his interesting and well written letter—it is a pity we have not space to reproduce it — Father Gumbinger details three or four specific conversions wrought by a well placed verbal punch. One Orthodox priest in particular thanked Father Cuthbert for his frankness in exposing the weakness of the Orthodox position in view of the Petrine texts in the Gospel. They were sitting together at a banquet, "and you're the first priest of the Western Church," he said to Father Cuthbert, "who told me these things instead of hemming and hawing about the weather."

It has been suggested that we gather together some of Luther's most offensive pericopes and put them in a pamphlet, meticulously furnished with chapter and verse in the authoritative editions of his works. Judiciously distributed, it might do good, especially among the Lutheran clergy, for they also are sincere. God loves them, too, and wants to see them Catholics.

Finally, we have been asked if there was any reaction to the SUNDAY VISITOR article from the Lutherans. Three of their ministers asked for the citation on Christ and adultery. The one failed to acknowledge it. The second verified it, but said rather sadly that Luther had obviously been misquoted. The third also admitted its authenticity but, with impossible impudence and worse scholarship, contended that Luther was quoting Catholic sources: the whole business was not Lutheran but Catholic blasphemy! Of course, there is nothing in the context to justify this peculiar interpretation. No quotation marks. And the whole passage is in the indicative rather than the subjunctive which one would expect if it were an indirect quote.

Religion and The Public Schools

Bible reading in the public schols is mandatory in twelve States and the District of Columbia. It is specifically permitted in six States; in eighteen other States, it is permitted under the general terms of the law. It is not permitted at all in eleven States. The situation in Michigan is doubtful.—Catholic Educational Review.

'People Who Live In Glass Houses–'

Alban Fruth, O.S.B.

A point of view on controversy

IT sometimes happens that in articles, sermons, and lectures priests go out of their way to point up the blasphemies, vices, sins, and intemperate speech of the founders and leaders of the various religious denominations. Whether such a policy accomplishes any good or proves the rightness or wrongness of a cause, is difficult to see. Is such a procedure wise; does it constitute a fair and solid argument? Of all the charges leveled against our opponents none stirs up such deep resentment as that of pointing up the wickedness of their founders and ministers. Those who make such accusations lay themselves open to embarrassing rejoinders.

It is said that Luther was a wicked man — so what? If that is proved — and it is not difficult to do so — what can be concluded validly from that fact? That none of his teachings are sound or that he had no right to exercise the authority with which the people invested him? If we maintain such a position we leave homebase dangerously exposed.

We have had unworthy and wicked men in the highest positions in the Church, who maintained perfect orthodoxy in their teachings and a quasi measure of discipline over their subjects. Even the emperor Charlemagne called Bishops and priests to order as to their immoral lives and instituted urgently needed church reforms in spite of the fact that he could well have started with reforming his own private life. Christ said of the corrupt Pharisees: "What they say, do ye; what they do, do ye not." If, however, it is to be established that a man, however good or bad he be, has not the required authority to start a church, a different tack must be used.

For nearly all the sins and vices found in Luther's troubled life, parallels can be found in the lives of some of the shepherds and sheep of the Catholic Church in the course of its long history. The *Index Librorum Prohibitorum* furnishes an ample list of heretical, blasphemous and lascivious writings composed often enough by Catholic clergymen and church dignitaries ranging from the *Facetiae Bacchi et Veneris* of a papal secretary to books of superstitious practices written (in his weaker moments) by a canonized saint. As for starting wars or ruthlessly exterminating innocent people,

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Father Alban writes from Red Lake, Minnesota.

Caesar Cardinal Borgia and Cardinal Richelieu among others can serve as examples. As for tolerating or approving sins against the holiness of matrimony (in particular cases), the life of Lucretia Borgia will yield instances of that too. As for immoral living among the clergy, some of the Saints have spoken against it in almost as intemperate a tone as Luther himself did.

The fact that wickedness is found so often in high places in the Catholic Church is used by us as an argument to show that no force within or without the Church can destroy this divine institution. It is not good logic to use the same argument to indicate that the various religious sects do not have a divine character.

To What Purpose?

It is difficult to see just what purpose is served by dishing up to the public the "delicacies" that fell from Luther's table. Our opponents don't believe us, and respectable people aren't edified thereby. While Janssen's *History of the German People* was being read in our monastic refectory, one of the monks became so upset at hearing the long "select" passages from the writings of Luther that he had to leave the refectory in haste lest he give concrete expression to his reaction. It is no great loss to our cause that Denifle did not come across all the blasphemies of Luther. By this no inference should be drawn that research on this subject should cease, but it is just as well that the volumes resulting from such efforts be confined to dusty library shelves, and if the pages of such books should remain uncut, so much the better. How many of us would care to have our conversations and letters trotted out before the public?

Sometimes the charge is made that Luther left the Church because of his difficulties with keeping the Sixth Commandment. This is not so easy to prove — he married only five years after his break with Rome, and no contemporary opponent of his makes much of a case of this charge.

Really Harmful?

Again the charge is made that if a man is driving around in a stolen car, he should be either stopped or held up as a thief. It is true that this car and its occupants once belonged to us, but after these 400 odd years we can reasonably suppose that all the original parts have been worn out and replaced with other parts not manufactured in Rome. On several occasions Rome has made it quite clear that their brand of car is not to be parked in our garage. Converted ministers tell us it is rash to suppose that most of their former brethren in the ministry are in bad faith.

It is open to debate whether the film on Martin Luther is really doing such great harm to our cause as some seem to think. It at least shows that the Catholic Church existed long before the Lutheran Church, that an apostate Catholic priest established their Church, that Rome was and is the center of unity for the age-old Church—all basic truths often not known or ignored by tight-laced non-Catholics. Many Protestants shy away from church history; they realize that it is their weakest point; they prefer to emphasize other and less thorny aspects of their religious systems. Seeing this film may prompt many a sincere and thinking person to consult standard books to study the question further, while the uncritical ones will at least not get a worse opinion of the Catholic Church than that which they already have absorbed from the milieu in which they move.

It is noted that the film bristles with falsehoods and distortions, but this is to be expected of those who have an ax to grind, and whose founder pulled out this stop when he began ranting against the Church. If the producers of this film had gathered up all the shades and shadows described in the histories of Pastor, Hughes, Janssen and other *Catholic* authors, and put them together under red light while passing over in silence the good points mentioned there, they really would have done serious damage to the cause of true religion. It is easier to refute falsehoods, distortions, and truncated truths than satisfactorily to explain to people of weak faith and hostile attitudes the unsavory, embarrassing, and damaging truths of our long history.

Could it be that we make ourselves ridiculous by taking the film as a serious attempt to portray historical events when the producers manifestly intended only to use historical characters as props on which to hang their biased religious propaganda? It seems that in making so much noise about it some are reacting in the way calculated by our opponents as best serving their own interests.

Advice From Scripture

Holy Scripture speaks clearly enough on how we are to conduct ourselves in the face of these calumnies and slanders. Our Lord assures us: "Every plant which My heavenly Father has not planted shall be uprooted" (Math. 15, 13). "As to this present case, then, I say to you, stand aloof from these men and let them alone. Because if this design or movement be from men it will be wrecked" (Acts. 5, 38).

After Saul's conversion he began boldly to confound the

Jews in Damascus, but the Jews formed a conspiracy to murder him. Again he did the same thing in Jerusalem shortly afterwards with the same result. "When, however, the brethren became aware of it, they brought him down to Caesarea, and sent him on to Tarsus. So *the Church had peace* throughout the whole of Judea, Galilee and Samaria, and was being built up; and, walking in the fear of the Lord and in the consolation of the Holy Spirit, was increasing in numbers" (Acts. 9, 30-31).

Later on, having learned from bitter experience, he advises Titus: "In thy teaching let there be integrity, dignity, sound speech that *cannot be censured;* so that one on the opposite side may feel respect, having nothing to say of us" (Tit. 2, 8). To Timothy also he says: "But decline foolish and ill-considered discussions, since thou knowest that they engender quarrels; and a servant of the Lord should not quarrel, but be gentle towards all, a skilled teacher, forbearing. He should correct his opponents with mildness, in hope that God may perhaps grant them repentance so as to recognize the truth, and recover themselves out of the snare of the devil, by whom they have been taken captive to his will" (2 Tim. 2, 23-26).

It is true that Christ denounced the Pharisees and Scribes to their faces, but in the present case the circumstances are different — Christ was able to say: "Which of you can convict me of sin?" Christ advised James and John to spare the thunder and lightning. Let's not rock the boat!

Wild animals should not be too expensive, you might think, but actually the prices for them run pretty high. This is due to the trouble obtaining them. For instance, an elephant costs about $5,000; a tiger about $2,500; a panther $12,200 and a leopard about the same. Naturally the prices vary in relation to the age of the animal and its personality. Polar bears are comparatively cheap, running a cool $200. You can get a black bear even cheaper—just about half the price of his white brother. Of course keeping one might prove a little expensive.

Up in the big money is the giraffe which costs a tall $2,500. If you want to go lower, try the snakes. These are often priced by length. For a three-footer you will pay at most $25 or $30, but for the larger and more troublesome numbers you will need up to $3,000 to make a purchase.

Everything considered, it is more profitable to leave the wild animals in the jungle and invest your money keeping the wolf from the missionary's door.—**The Far East.**

A New Era In Scripture Study

Rt. Rev. Wm. L. Newton, S.S.D. *Old Testament history*

WE have been particularly favored in recent years with Catholic literature serving Old Testament reading and study. Some encouragement in this direction was given by Pius XII in his *Divino afflante Spiritu* (September 1943), although long before that Catholic scholars of note had made great advancement in almost all the branches of the biblical sciences. Yet this great encyclical does seem to have opened the flood gates and to have released a rich flow of Catholic effort to make available generally the fruits of modern research. It can be said that Catholic writers are doing their part in placing at the service of those who desire to know more about the Old Testament a great deal of new information, and in doing so are helping to create a new era in this aspect of biblical studies.

This literature is not always original in English, nor has it all been translated; but enough of it has been turned into English to justify the above claim. Two recent translations of works dealing with Old Testament History come to mind as illustrative of this renaissance, and of its great significance. They merit attention in themselves, but our present interest is to show through them the importance of this development as it applies to the story of the Chosen People. The more recent of these books (though a little earlier in its English translation) is presented to us by Dr. Paul Heinisch, for many years recognized as an authority on the Old Testament. His earlier work on the Theology of the Old Testament is also available in English. The other is by Canon Giuseppe Ricciotti, no less a biblical authority, with whose *Life of Christ* and *St. Paul* everyone is familiar. Both books have been brought quite up to date either by the author or the translator and may be accepted as embodying the most recent findings that have any bearing on the subject.

A Different Approach

These authors assume a slightly different point of view in their approach to Israel's history, though it be one only of varying emphasis. Heinisch, as the title of his book might indicate, penetrates more into the internal conditions of the

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History of the Old Testament. Dr. Paul Heinisch. Translated by William Heidt, O.S.B. St. John's Abbey, Collegeville, Minn. 1952.

The History of Israel. Giuseppe Ricciotti. Translated by Clement Della Penta, O.P., and Richard T. A. Murphy, O.P. Bruce, Milwaukee. 2 Vols. 1955.

nation, and attends more, it would seem, to the element of Religion. Ricciotti appears motivated rather by a desire to arrive at an organic and connected history of the development of this people, and to relate this more with the profane history of the Ancient East. Neither point of view, of course, can be exclusive; but they differ sufficiently to warrant this remark, and to make the study of both worth while.

Heinisch is less literary, seemingly content with the marshalling of his amazing erudition. He is more systematic, concluding each of the larger sections of the history with a synthesis in the fields of Religion, Politics, Economics and Literary Activity. This is eminently helpful to the average reader who otherwise might lose in the multitudinous details these master ideas in the story.

Ricciotti has a pleasing style that is not lost in the English version. His "external" view of the subject is made prominent by his giving at the start of either volume a survey of the profane history of the Ancient East, against which, as a background, he intends setting the history preserved for us in the Scriptures. This arrangement turns out to be of questionable value. The brevity with which the survey must necessarily be presented induces some obscurity; and it is asking of the ordinary reader a great deal to keep in mind this confusing array of ancient names, places and dates. In any event the author is obliged to repeat the essential data for the purpose of correlating it with the various junctures of Israel's story.

The two authors will be found complementary in many other respects. Heinisch is more detailed in his treatment of the period prior to Abraham, more thorough in his discussion of the developments during the exile. Ricciotti does not neglect these, it is true, but places his emphasis where he thinks it more in accord with his purpose. His account of the diaspora, for instance, is not only more searching, but serves as an excellent introduction to the New Testament. Further, as we might well imagine, they are not in agreement on all questions, and there are many of these for the solution of which definite material has yet to be produced. Yet even here they are complementary in that they offer a wider view, and sometimes give the two sides of an issue. They do agree, however, in acknowledging that not all the difficulties of the subject have been solved; they both admit that the science that is so helpful in general has also given rise to still other questions. Though they may differ, it must be repeated that both of these authors represent the

best in Old Testament scholarship, and that in this instance they are dealing with what is today one of the more significant approaches to that subject. It remains for us to illustrate in what ways this is true.

Background Reading Is Necessary

The right understanding of Israel's history has always been difficult without some knowledge of the other ancient peoples involved in it. Further, the proper understanding of the books of the Old Testament requires that they be read in the setting of a proper perspective of history. This broad view of the nation's past affords the additional advantage of binding all these books into a unity. And into this single picture can be most readily brought a synthesis of the sciences that bear upon the Old Testament Scriptures.

We are all in need of this particular help, and can afford to be grateful to the men who have devoted their lives to providing it, and who have brought it to so successful an issue. Their guidance will be the correction of an erroneous approach to the "historical books." Our natural disposition is to read them as we might read a modern history, neglecting the fact that none of the hagiographers intended giving us a history in this sense, not even as historical writing was conceived at their time. Each had a religious thesis in view, and based it upon what we call history for its exposition or demonstration. We might concede a point and admit that they were writing a religious history, or the history of God's dealings with His chosen race. It is, therefore, only with careful study of the Scriptures, and with the comparative study of extrabiblical sources that the events, now superimposed and conflated, can be drawn out into a consecutive account such as we need. Even the books of the Old Testament that are not termed "historical" will be understood better when read in this perspective, for their bearing upon the entire message must take on fuller meaning.

There is another feature of Israel's history which demands the assistance of the professed and competent orientalist: the many significant lacunae in the story as it is preserved for us in the Bible. We need mention only such obscure periods as that of the Judges, the reign of Manasses, the exile, and a good part of the period after the return to Judea. It is notable that generally after these silences there follows a renewed religious activity and with it a new stage in the nation's development. In the past, and often enough currently, the critic of advanced and liberal tendencies has taken advantages of these

"dark ages" and has found in them the bases for a great deal of Israel's religious thought and practice. That there were far reaching influences effective during such times must be taken for certain, and the knowledge we have today of the Ancient East, its languages and customs, its literature and cult, has brought a new light to bear upon these influences. Much of the earlier intemperate speculation of the critics has had to be given up; and to avoid continuing this sort of criticism there is required not only a deep acquaintance with both the Scriptures and the Ancient East, but sobriety in consideration of all the factors. When this process is carried out scientifically, and the influences evaluated objectively, a vast new store of information is at our disposal that is merely presupposed in the biblical narrative. The importance of this for a better understanding of the Scriptures can be imagined. In this respect both Heinisch and Ricciotti have done us an immense service.

New Information

The modern research to which we are so indebted has not only been active but also richly rewarded in the new information it has uncovered, and which bears so directly on our interpretation of the Old Testament. This has a meaning in which we are now interested: it must inevitably modify some of the interpretations previously held, some of them even that we have tied in closely with doctrinal tradition. Those who have not had occasion of keeping abreast of these studies will find themselves wondering at the orthodoxy of the opinions expressed by either Heinisch or Ricciotti, and we mention only these because we have them under review as an illustration of the point. It remains to discuss how this might come about, and its extent in a few instances.

There is a preliminary remark to be made. Some fifty or more years ago scholarly attention to the Old Testament was quite as feverish as it is today. But then archeology, comparative semitic studies, and even the canons of biblical criticism were more or less in their infancy, and the conclusions drawn from them, often guided by preconceptions, were frequently enough hasty or even rash. The wisdom of the Church saved Catholic scholars, and particularly Catholic readers, from this danger largely through the decrees of the Pontifical Biblical Commission. No Catholic was prevented from participation in this kind of research; on the contrary, from the time of Leo XIII almost every Pontiff urged this participation. Now that these sciences have, in most respects, attained a measure of maturity, and most of their conclusions

may be regarded as established, Pius XII can observe: "We may rightly and deservedly hope that our times also can contribute somethings toward the deeper and more accurate interpretation of Sacred Scripture." And he adds, significantly for our present purpose: "Not a few things, especially in matters pertaining to history, were scarcely at all or not fully explained by the commentators of past ages, since they lacked almost all the information which was needed for their clearer exposition." (*Div. affl. Spir.*) This is a welcome invitation which implies not only the employment of the new information provided by the sciences, but the critical study of the Sacred Text in the light of it.

A Natural Pattern

An immediate reason for the need of this critical study is brought under particular observation by both Heinisch and Ricciotti: Israel's literary history. This would have to be given attention in any case, since it is as much a part of the story as any other aspect; but it is raised to special prominence with the recent discovery of the literary deposits of other ancient oriental peoples. A brief outline of the development of Israel's sacred literature will manifest how critically it must be studied, and how readily this criticism can lead to apparently novel conclusions.

Israel's periods of more intense literary production follow the natural pattern of necessity and opportunity. Such a situation is noted in the reign of Ezechias, a devout Jahvist who came to the throne in Jerusalem after Manasses had all but destroyed the traditions and religion of the nation. Under the impulse of a religious reform, and hence in circumstances both conducive and congenial, intense effort was made to reassemble their oral and written traditions. About a century later, again after a long and serious defection from the traditional faith and practice, Josias was called upon to initiate another reform, which prompted another energetic gathering of the sources that formed Israel's literary heritage. The exile occasioned a yet more diligent program of collecting, now with a desire, implied in the circumstances of reconstructing Israel's past. After the return from the exile and down through the following centuries the program continued, until the ultimate formation of the tripartite division of Law, Prophets and Writings.

In this process there are several things to be observed. In the first place, as an indication that the program was not merely periodic, it is evident that a certain educated element of the people were particularly engaged in the work, if not at first the actual initiators of it. Ezechias employed certain men

in his effort, as we know from Prov. 25, 1. Josias had undoubtedly followed a similar policy. But during the exile this element seems to have risen to the dignity of a profession, or to the establishment of a class dedicated to this labor. We see it well represented by Nehemias and Esdras, and from there on it is unmistakable. In the second place, as can be shown, their work was by no means merely that of collecting. It involved much editing and interpretation. And finally, the entire program could not help but be influenced and colored by the circumstances under which it was conducted. It was, for instance, the conditions prevailing at the time that largely determined the theses or purpose of the editing.

Further Analysis

This last point is worthy of further analysis. The program, in whatever period it was carried out, adopted much of its direction from the spirit that prompted it. For instance, during the exile the remnant of Israel had been convinced by the prophets that the tragedy of their national destruction, incredible, dire, complete, had resulted from their ignorance and neglect of the Law. Hence the inclination to substantiate this from the records of Israel's past, and the correlative ambition to correct the error by placing new emphasis on that Law. It can readily be seen that the editorial policy, as well as the material chosen, would come under this influence. Then, too, it must be recalled that the methods followed, and the concepts that shaped these methods, were not those of modern historical writing. In this way each age had its own purpose, and the whole deposit of Israel's traditions, both written and oral, was subjected to more than one extensive revision.

Again, how evident it is that the Sacred Text must be studied critically in order to achieve from it something that will correspond with our notions of History. And how inevitable it is, under this necessity, that there result some correction of our previous comprehension of the story and its details. A few of the areas in which both of these observations must have effect will suffice to justify them.

Thus it may be taken as already established that Moses, in the composition of his books, made use of earlier sources, whether written or oral; and we know that what he wrote was subjected to editing, revisions and additions, perhaps several times. It is no simple matter to determine exactly what he may be credited with. The authors of Josue and Judges intend nothing more than an anthology of events illustrative of their theses, and they were not at all careful of a chronological order. The

building up of the Books of Kings was also both eclectic and editorial, as is manifest in their citation of earlier collections. We seem to have, in fact, two accounts of the formation of the kingdom, two of the manner of David's entry into the court of Saul, and two of Saul's rejection. It is equally clear that the authors of Tobias, Judith and Esther suit their historical sources to their purposes, and thereby create difficulty in squaring these books with the data of profane history. Events known from other directions take on a different appearance when seen in the light of these purposes. In the composition of Esdras and Nehemias the author was guided by anything but a sense of history, joining source to source in a way that, apart from his thesis, might be termed haphazard.

An Impression of Novelty

With this in mind, we may appreciate better the implications of the counsel given by Pius XII in the *Div. affl. Spiritu:* "Let those who cultivate biblical studies . . . neglect none of those discoveries, whether in the domain of archaeology or in the ancient history of literature, which serve to make better known the mentality of the ancient writers, as well as their manner and art of reasoning, narrating and writing." We shall also be less disposed to raise our eyebrows at the results of this critical examination of the Scriptures by competent Catholic authorities. It might not do any harm to review some of these results that give the impression of novelty.

There is possibility of disturbance to our "traditional" understanding of the early chapters of Genesis in the way both Heinisch and Ricciotti, with almost all other Catholic authorities, deal with the subject. They make a distinction between the doctrine and the dress in which it is presented, the doctrine being the historical content, the dress being accidental. Ricciotti reminds us that Abraham's family brought with them from Ur a rich heritage of traditions, and many of these, as preserved for us in ancient non-biblical sources, are more or less distinctly detectable in these chapters of Genesis. To the same ancient treasury of tradition Heinisch attributes some of the discrepancies he thinks present in the story of the patriarchs, explaining them as mere citations. The great longevity of the earlier patriarchs he holds to be inspired by symbolism, while Ricciotti shows that the hagiographer followed in this respect the pattern reflected in earlier oriental documents. The large number of Israelites given for the time of the exodus is likewise regarded as a "literary pattern." The variation in place names is considered further evidence that

the hagiographer is only citing a variety of documents.

An historical criticism of the legislation of the Pentateuch leads both authors to further conclusions that may seem new to many. This type of criticism has often played havoc with biblical interpretation when applied by the rationalist. Neither Heinisch nor Ricciotti need be suspected of irresponsible rashness. And yet both, again in unison with current Catholic scholarship, must indicate a development. Thus Moses is author of only the first nucleus of the Law. Its present form in our Pentateuch embodies this nucleus together with later interpretations, additions, and the like. These additions are often placed side by side with the original, and in not a few cases seem to give a different ruling. The ritual gives evidence of a similar development and expansion. Some customs that were adopted much later are projected into the past and are apparently attributed to Moses. While detectable as a general characteristic, and as certain in many of its details, this process of development cannot always be asserted apodictically; the critic must be satisfied, and we also, with possibilities or probabilities.

This review has only skimmed the surface of the question, but it should be enough to establish the claim that we are crossing the threshold of a new era in Old Testament studies, an era that in some ways may be regarded as a crisis. What we are all looking for is the truth, the meaning first intended by the hagiographers, for that is the message intended by God. The vast treasure of new and certain information accumulated in recent research can be used to amazing advantage in this quest. It will, undoubtedly, upset many of the wrong or insecure interpretations on which we now base our opinions; it will, in consequence, be at times annoying if not shocking. Here, however, we must not forget that there is a distinction between the teaching of the Old Testament, as presented by the ordinary or extraordinary magisterium of the Church, and the interpretations, however ancient and general, which have no doctrinal or dogmatic force. The first we have with all security, and it is, in fact, relatively little when compared with the whole range of the Old Testament. The second is subject to change, and it must be changed if it is shown to be at variance with the facts.

It would seem that this entire situation implies a new exigency in clerical studies. Some of the clergy will experience disturbance when in contact with these inferences for the first time. How much more will the layman wonder! The exigency then is clear: the above distinction must be expounded to him, and its correlaries justi-

fied; but this cannot be accomplished unless his spiritual guide be conversant himself with the significance of the changes. We must all assume the attitude commended by Pius XII: "All should abhor that intemperate zeal which imagines that whatever is new should for that very reason be opposed or suspected." *(Div. affl. Spir.)*

The Grim Outlook

Puritans, you remember, accused St. Thomas More of irreligious frivolousness for jesting on the scaffold. There are Catholic novels which are simply one long whimper in the half-dark. Men of this fashion complain of Chesterton's high spirits as if he did not know the evil in the world; whereas in fact he was more sensitive to the real evil of life than any of them, but never let it get him down. He did not need sin to make his books interesting, because he was interesting. He can hold you with a description of happiness as they with a description of horror. He can convey the very essence of happiness with a simple casual phrase—"a little wind sprang up like a wave of unreasoning happiness." They cannot make happiness or virtue interesting. It is not that they are serious men and will not, in plain fact they cannot. And their battle for happiness and virtue suffers thereby.—Sheed and Ward **Trumpet.**

code and cult

Joseph F. Marbach, J.C.D.

In your reply about the Rosary and Altar Society you mentioned the "Rosary Altar" to be designated in each church where this Society exists. Kindly remind the priests that this altar is a Privileged Altar.

Thank you for this reminder. The Handbook of Dominican Confraternities (1909 So. Ashland Avenue, Chicago) states as follows: "Where a special chapel is not possible one of the altars in the church should be designated as the 'Rosary Altar,' e.g., the Blessed Virgin's Altar; though any altar may be so designated. Many different Confraternities may use the same altar as their Confraternity Altar. A picture of Saint Dominic receiving the Rosary from the hands of the Blessed Mother should be on or near the Altar. This Altar is a 'Privileged Altar' not only for a deceased member of the Confraternity, but for anyone, if the priest celebrating at the Altar is a member of the Confraternity. In fact, if there is no other 'Privileged Altar' in the church, the Rosary Altar is privileged for any priest, even though he is not a member of the Rosary Confraternity, in favor of any deceased person. The Rosary Altar is always privileged for a Dominican who says Mass for a deceased member of the Confraternity." — pp. 17-18.

A Catholic layman or diocesan (Secular) priest may become a member of the Third Order, or tertiary of some religious orders and enjoy certain privileges of that order. What are some of the privileges that a diocesan priest enjoys if he becomes a tertiary of the Dominican Order? Is it canonically correct to state that such a priest may say the Dominican office instead of the office of the Roman Breviary and fulfill his obligation, even though the Dominican office is much shorter at times than the Roman Breviary? May he follow the Dominican missal?

Once a secular priest becomes a Dominican tertiary he can then apply for permission to use the Dominican Breviary and Missal. He should write to the Very Reverend William D. Marrin, O.P., 869 Lexington Avenue, New York 21, N. Y., who obtains this permission from the Holy See.

For preliminary information about the Third Order of St. Dominic, you could write to Rev. Francis N. Wendell, O.P., 141 E. 65th Street, New York 21, N. Y., — he has published an excellent Commentary on this Third Order.

Some excerpts from their bulletin of special interest to priests are:

"1. *Recitation of the Office.*

Lay and clerical tertiaries have the obligation of reciting the Little Office; priests and those in Major Orders will satisfy this obligation by the mere recitation of their own Divine Office. They should say once a day the Responsory *'O Spem Miram'* with versicle and prayer in honor of St. Dominic (Rule No. 30).

"2. *Privileges.* At whatever altar they offer Mass, priests who are members of the Third Order have a personal indult of the Privileged Altar three times a week provided they have not obtained a similar indult for another day (Manual, page 355). All the Masses offered for deceased brethren are always and everywhere privileged.

"3. The Third Order is neither a Confraternity nor a Pious Union. The primary purpose of a Confraternity is the promotion of public worship; that of a Pious Union is the exercise of works of piety and charity. The Third Order is a manner of life which the Tertiary assumes for his spiritual formation and daily improvement.

"4. Temporary and perpetual religious profession excludes one from membership in the Third Order. If one who had been a Tertiary before entering religion returns to the world, his membership in the Third Order revives with the expiration or dispensation of his religious vows (Canon 704§2). A novice in a Religious Order who belonged to the Third Order enjoys the privileges of a Tertiary during his novitiate (S. Cong. Ind., Jan. 31, 1893).

"5. One who belongs to one Third Order cannot at the same time join another, except in Bologna, where membership in the Dominican and Franciscan Third Orders is permitted in memory of the death of St. Dominic there (Pope Leo XIII, August 8, 1893)."

In your answer to "married school teacher" on page 166 of the February issue, are you not "encouraging" receiving Holy Communion outside of Mass when the people do not remain for Mass?

By no means. We were merely suggesting that it must be mathematically impossible to take care of the people in any parish by one Mass; there must be some who are able to receive Holy Communion only at another time. In our parish we have six public scheduled Masses each weekday and even then we have to distribute Holy Communion "outside of Mass" for those who are unable to receive at the time set for the six Masses.

We were hinting that the pastor could check with the people to determine which hour for Mass would suit the greater number.

May we begin immediately with the last sentence "Ego te absolvo . . ." in the form of absolution when we are hearing the confessions of several hundred grade-school children, as there is no interdict and they are too young to incur any excommunication?

No; the usual form must be recited.

Dogmatic theology would admittedly teach that if one were seeking the absolute minimum for the form of the sacrament of Penance, it could be found in two words: "te absolvo." Canon Hervee states his theological syllogism as follows: "Ratio est quia id ad formam requiritur et sufficit quo exprimitur actus judicialis necnon effectus sacramenti et determinatur eius subjectum. Atqui: (1) verbo 'absolvo' significatur actio judicandi et materia proxima, scilicet, tres actus poenitentis qui ad absolutionem rite ordinatur; (2) verbo 'te' designatur subjectum ad quod determinate refertur haec individua absolutio. Ergo." — *Manuale Theologiae Dogmaticae,* IV (1936), 372. (I realize that some would disagree with his view.) However, Canon Hervee hastens to add that the precept of the Church to recite the whole form is to be obeyed: "Nihilominus, propter praeceptum Ecclesiae, omnia verba praescripta adhibenda sunt . . . quaelibet mutatio est peccaminosa, graviter tamen vel leviter iuxta materiae gravitatem vel levitatem . . . illicitum est mutare formulam."

History would admittedly teach that we are not certain at all what formula was used in the first two centuries. From the third to the ninth centuries, the formula in both the Eastern and Western Churches was the deprecative form, as we find summarized in the first words of the present Latin formula. From the 10th to the 13th century the Latin Church used both the deprecative and indicative forms. Only since the 13th century do we in the Latin Church have the entire formula as it is now.

An excellent lengthy history of Penance in the Church is found in *The History and Liturgy of the Sacraments* by Villien (trans. by Edwards; Burns Oates, 1932). Concerning the early form of absolution, the author writes that for long centuries it varied as much as did so many other formulas at and epoch when uniformity was not yet imposed (p. 156). As to the admittedly unusual reference to interdict and excommunication in our present formula, the author explains that in the days of Pope Benedict XIV (who issued the Roman Ritual) cases of minor excommunication and interdict were much more frequent than they are today and adds, "The Church, tenacious of her traditions, even after these disci-

plinary modifications, has faithfully preserved the whole rite . . ." (p. 196).

From Canon Law we can find an indirect answer. Canon 885 declares that *iusta de causa* the other prayers which precede or follow the form of absolution may be omitted. Implicitly then, the canons on penance do not visualize any omission of the words of the prescribed form itself. In a real extreme necessity, in a sudden emergency where a few seconds might make a difference, the briefest formula would be allowed. It is true that canonically the children under 14 could not incur the censure of excommunication (c. 2230) but there is nothing in the law to allow us to omit any of the words in the usual confession.

Turning to the science of pastoral theology, it may be admitted that at times long sessions of confessions may be "tedious" — but the solution is not in omitting any of the words. Solutions might be: (1) whispering the form — it is not easy to say it aloud hundreds of times; (2) dividing the children's confessions into various parts of the day; (3) taking a nap before the confessions. Also, it is presumed that the slide is not closed on a child before the child completes the Act of Contrition — so there is plenty of time. (Thinking of brief forms we might here interpose a mild objection to that very short Act of Contrition in some schools: "O my God, I am sorry for my sins and I promise never to sin again." Perhaps this is enough for the first grade.) No one will deny these confessions might become "tedious" — but looking at the problem from the human viewpoint alone, there are several solutions to the problem other than omitting any of the words of the form prescribed for us to recite.

As to liturgy, we might consider the Rubric in a pre-Code *Rituale Romanum* (Desclee, 1914, p. 90): "In confessionibus autem frequentioribus, et brevioribus omitti potest *Misereatur,* etc., et satis erit dicere: *Dominus noster Jesus Christus,* etc. ut supra usque ad illud: *Passio Domini nostri,* etc." (Equivalent rubrics are found in the small pocket rituals used on sick calls; the recent editions of the Rituale Romanum cite the "iusta de causa" of Canon 885 as above.) Thus, the prayers before and after the traditional form of absolution may be omitted, but nothing in the form itself is to be omitted.

A friend tells me that he visited a bookshop and was amused to see "The Secret of the Little Flower," by Henri Gheon, in the gardening section.—Rev. Bernard Basset, S.J.

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Continued from page 306

he retired from regular pastoral work to accept an appointment as chaplain of the National Home near Leavenworth. Forced to leave government service two years beyond the regular retirement age as 70, he returned to pastoral work at St. Joseph's Parish, Everest. He came to California in 1935 with a lot of mileage left in him yet.

Father Taton, the *Tidings* tells us, is not one to give advice but we might pass on this one suggestion he reluctantly offered: "Be particular in small things. The big things take care of themselves if you look after the little ones." He ought to know!

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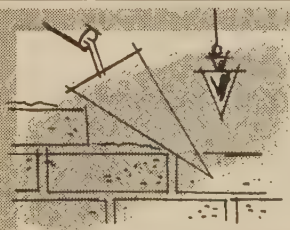

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BOOK REVIEWS

On Almost Everything

by Rev. James M. Gillis, C.S.P.

Dodd, Mead & Co., New York, 1955, pp. 177, $3.00

JUST as no contemporary Catholic needs an introduction to Father Gillis, so, after one has said that this book is a selection of his syndictated column *Sursum Corda,* the book itself needs no review.

We are all aware of the fact that Father Gillis wrote clearly, logically, and energetically on "almost everything." Those who read his column over a period of years, while they will not, in all likelihood, remember reading many of the essays included in the book, will, nonetheless, be familiar with his attitude on many questions.

It would seem, then, that although "On Almost Everything" would be an ideal book for, let us say, the young college student, it would not be of any real value to "old" fans or critics of Father Gillis. Yet this is not the case.

The durability of Father Gillis' thought is absolutely astounding. The words which he wrote decades ago still carry a fresh impact and still cast light on current problems.

It may happen sometimes that a reviewer approaches a selection of essays with the idea that he will

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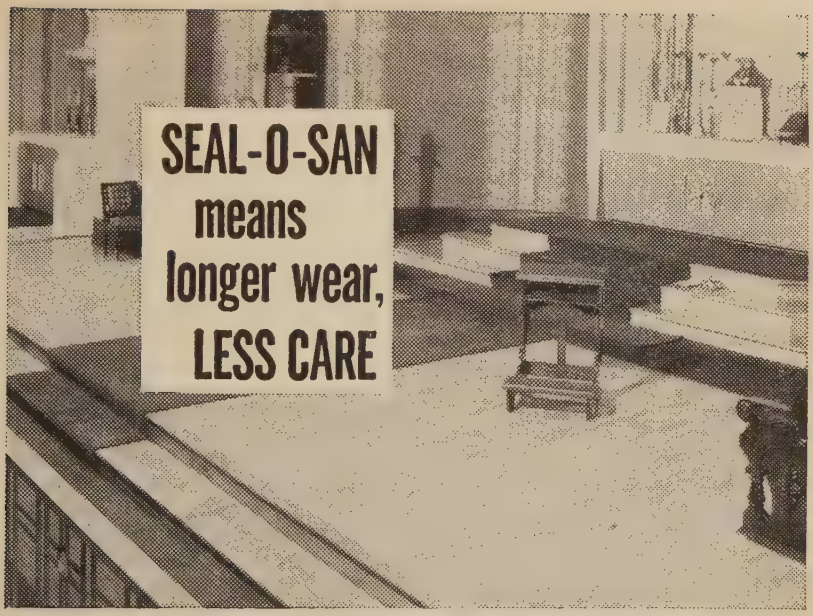

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read enough to sample the work and then write his review. He may even approach Father Gillis' new volume with such an intention. But he will not follow out the plan. He will read it all, because he cannot help himself. Whether they be of early or relatively late vintage these essays are downright compelling. — Raymond Gribbin, Baltimore.

The Meaning Of The Monastic Life

by Louis Bouyer

P. J. Kenedy & Sons, New York, 1955
pp. 209, $4.00

AS Pere Bouyer, the French Oratorian, says in his preface, this book has as its purpose to point out to monks that their vocation in the Church is not, and never has been, a special vocation, it is the vocation of the baptized man. Hence, although written for monks, this book has universal value. The author makes no bones about disagreeing with the modern effort to discover a spirituality that is not modeled on the monk and the monastery.

The book is divided into two parts: theory and practice. As might be expected the meaning of the monastic life is found in its purpose, the search for God—which is the title for the first chapter. This search is explained in Old Testament terms, in Hound of Heaven terms, rather than in terms of scholastic theology. The practical part of the book is not practical in the sense of giving helpful hints on how to stay awake

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in meditation, but in the sense of giving meaning to the basic practices of monastic life: detachment, prayer, penance, mortification, work, and the liturgy.

The author's blunt statement of his purpose is calculated to startle both monk and non-monk. However, he is but repeating what Garrigou-Lagrange has been preaching for years and years, that the Christian vocation to perfection is universal. And among Catholics this point still needs to be pounded home; it's a basic truth, not a flimsy fad.

The best part of the book is the practical part. It is built on the idea that monastic practices are not imposed on the theory from the outside, but must spring from the theory. Thus renunciation is a matter of preference, i.e., of the Creator's goodness to created goodness; prayer is not a practice of the Christian life, but is the Christian life. Though a serious writer, Pere Bouyer gets off some priceless remarks about monks fleeing bishops as well as women, about Trappists being able to break the silence even in chapel with their sign language, and about the odd view that thinks of the knowledge of Latin as a distraction in saying the office.

In a work heavily Scriptural, Patristic and Benedictine in its inspiration one is a little surprised to find uncritical acceptance in chapter two of the old idea that man was created to fill in for the fallen angels, that the monk is a

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second Lucifer. He developed the same idea in his *Life of St. Anthony*. Though found in some of the Fathers, it is not the common opinion of theologians.

The author's final sentence deserves to be included in every review and every advertisement: "That is why the only humanism which can wholly and finally succeed must be a radically eschatological humanism: not one which capitalizes dead treasures around a heart fossilized by sclerosis, but one which sacrifices the dearest affections to find them again, one hundredfold, after death" pg. 209.

—John Fearon, O.P., Los Angeles.

Red Shoes For Nancy

Marguerite Hamilton

Lippincott, Philadelphia, 1955, 224 pp.

THIS book is an account of the life of Nancy, daughter of Marguerite Hamilton. Nancy was born in California about twelve years ago, three months after the death of her father. She was born with a rare blood-disease which caused her lower limbs to be massively enlarged and distorted, and one hand also to be misshapen with enlarged fingers. It was thought at the time of her birth that she would not live, and at first her mother hoped that she would die.

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she grew into a charming child who seemed to have an instinctive sense of the vocation of suffering. Nancy's patient acceptance of her condition even as a child was the initial grace which brought Marguerite from a commendable self-sacrifice to an heroic understanding and acceptance of God's will.

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Nancy's cheerfulness in the ordeal of forty-some operations culminating in leg amputations carried Marguerite through trials unimaginable to one who has not been called upon to carry one of the crosses which God reserves for those whom He loves best.

In the round of hospitalizations that have been Nancy's life, she came to a Catholic hospital in Santa Monica. The child was drawn to the Church here; and her mother, largely through the example of the personnel of the hospital, was also converted. Religion made Marguerite's cross not only an endured one but an accepted one.

Although Marguerite Hamilton is not a Cardinal Newman either in mind or in literary finesse, her account of Nancy's life is a poignant one and one that has apologetic value. Here and there are passages that might better have been omitted or that might have been edited better. But it is not isolated passages that determine the worth of this book. The book must be judged in its total impact, demonstrating as it does the wonderful ways of God in the lives of

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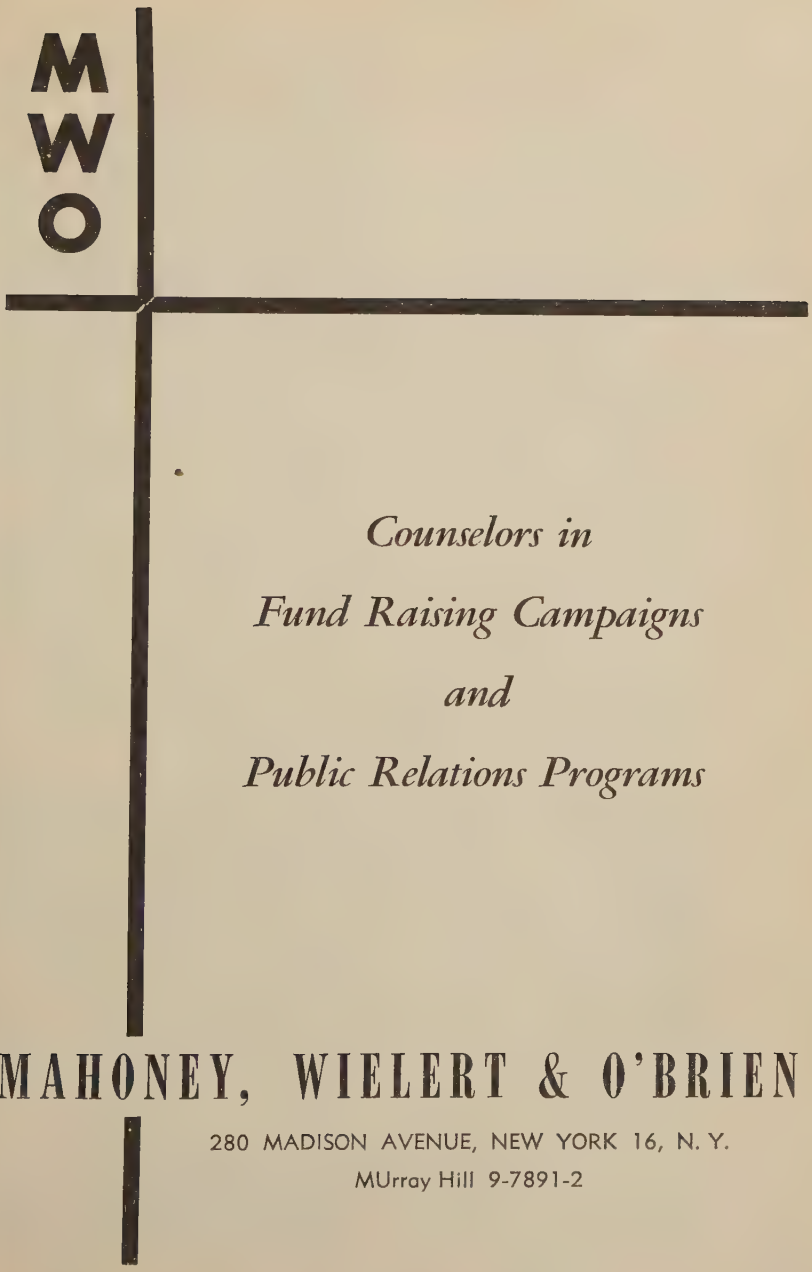
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His little people.—Vincent T. Eaton, S.S., Catonsville, Maryland.

Capuchin Annual, 1955

Church Street, Dublin, Ireland. $5.00

THIS big book covered with heavy paper is extraordinarily well turned out by the Irish Capuchins. It is the 23rd edition. As always there is considerable variety in the contents.

Many photographs, in general excellent, mostly of modern Ireland, city and town as well as country. Quite good original religious paintings reproduced well in full color. Charming wood cuts scattered throughout.

First-rate poetry and fiction. Historical studies are interesting, one has an American background. In non-fiction there is a fine short economic study, an account of a famous Irish educational experiment, many excellent religious pieces, some literary criticism and quite a large section on Irish efforts in the foreign mission field.

The last is a very logical inclusion because modern Ireland, dying or not, is the source of an incredible Catholic missionary effort. Our Holy Mother Church has had the services of five great 20th century Irish missionary orders. Their work is as well told in this edition of the Annual as it will ever be.

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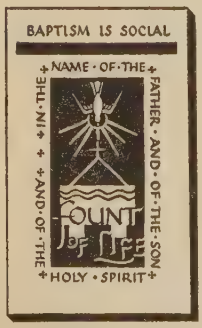

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derstood or appreciated feature of modern Catholic history.

No Irishman, however far removed from his roots, can scan this book without nostalgia. Not the least of the nostalgic touches is to be found in the opening "Reminiscence."

Some well known names are found in the list of contributors: Seumas MacManus, Dora Hurley, Sean O'Sullivan, D. L. Kelleher among them; famous names or not, it is all well done. — Charles Owen Rice, Natrona, Pa.

Daring To Live

by Doris Burton

Henry Regnery Co., Chicago, Ill., 1955, pp. 176, $3.00

THE titles of books often keep one guessing as to the contents; and if a book reviewer did nothing else than explain what the respective books treats of he would already merit the gratitude of the public.

This book contains ten brief biographies of heroic Christians of our day: Louis Pasteur; Joseph Dutton; Pope St. Pius X; Michael Carlier; Father Miguel Pro, S.J.; Pier Giorgio Frassati; Father Maximilian Kolbe; Captain Hugh Dormer, D.S.O.; Karl Leisner; and Wing Commander Brendan Finucane, D.S.O., D.F.C., and 2 Bars.

There is a certain charming simplicity about these condensed biographies that leads one on to read the book from beginning to end, even if one has read long and learned lives of some of the subjects. After reading the 16 pages of the life of Louis Pasteur, e.g.,

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Book Reviews

the character of the man stands out in bold relief, perhaps as never before.

This reviewer confesses that he cannot say definitely for whom this book was really written. But he has come to the conclusion that it was intended for young people, to place before our youth ideals for which they should strive. Or was it intended as a book for young men especially, since all the heroic Christians whose lives are sketched are men? The style would seem to indicate this. It is virile.

Priests have here a fine book to give to their older altar boys, for example. Excellent, too, for the lad who is now entering the service.—W. Herbst, S.D.S., Lanham, Md.

Correspondence

Federal Income Tax Status

I WRITE as attorney for The Society for the Propagation of the Faith, Archdiocese of St. Louis, having before me the February, 1956 issue of THE PRIEST that was sent to me by the Most Reverend Charles H. Helmsing, Auxiliary Bishop of St. Louis and Diocesan Director of The Society for the Propagation of the Faith.

My attention has been called to Currente Calamo on pages 120 and 122 of that issue in which the inference, at least, is drawn that

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The Society for the Propagation of the Faith and Catholic Church Extension Society are entities under the 20% limitation for Federal Income Taxes as distinguished from certain others which are classified as enjoying the right to an additional 10%.

We feel that The Society for the Propagation of the Faith qualifies as a "Church" under the Internal Revenue Code of 1954 and that contributions to this organization are subject to the increased percentage limitation. We have never been asked to comment on Catholic Church Extension Society. Our reasoning as to The Society for the Propagation of the Faith runs as follows:

1. The Internal Revenue Code is concerned with property, of which money is but one instance, given to a Church.

2. The "Church Universal" does not, in fact, acquire or hold or administer property, but under Canon Law, any property owned by a moral person in the Church is "Church Property."

3. The Pontifical Society for the Propagation of the Faith exists by virtue of a Papal charter.

4. This Charter grants to The Society the status of a moral person in the Church.

5. Thus, The Society for the Propagation of the Faith qualifies as a Church under the Internal Revenue Code of 1954.

Before giving this advice, we communicated with Raymond A. McCourt, Esq., 475 Fifth Avenue, New York 17, New York. Mr. McCourt is counsel for the Society in

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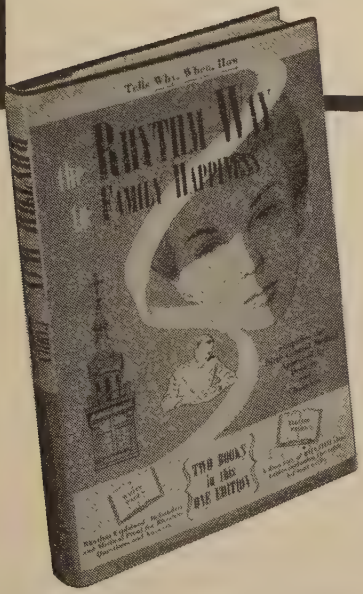

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Chapter	XI	Acceptance of the Rhythm Method
Chapter	XII	Glossary (Explanation of Rhythm Terms)
Chapter	XIII	How to Find Sterile Days and Baby Days Rhythm Cycle Tables For Extreme Rhythm Cycles

New York. We also read with interest the article in the "Catholic Lawyer," Volume I, No. 1, January, 1955, entitled "The Concept of Church in the 1954 Internal Revenue Code."

We feel that the said article in the February issue of THE PRIEST deserves clarification, not only with respect to the category in which it has listed The Society for the Propagation of the Faith and Catholic Church Extension Society for tax purposes, but also in respect to the tax status that it apparently gives to local Catholic hospitals and local Catholic high schools. As you know, all Catholic Hospitals and Catholic High Schools listed in The Official Catholic Directory (Kenedy) are regularly recognized as exempt hospitals and non-profit educational organizations, respectively.

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For those whose psychological and physical gifts qualify them there is a field that is not to my knowledge being served by any religious body and one which would fully meet the two requirements for a religious order as I have stated them. The service of Alteri Christi is met by many holy women but is lacking in many parishes. With the example of Our Lady, the original housekeeper, what heights of holiness would be open to those women who could and would dedicate the maturity and later years of their working life to this service! Where should one be more sure of attaining eminent sanctity than in a rectory patterned after that of Saint John?

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and participation in the Holy Sacrifice, there would only be lacking for her the privilege of wearing a habit and the living of community life as it is in the convent or in larger mission houses.

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The fruits of her labor and that of her order could be applied to the family life of the parish where she is assigned and where formation of Alteri Christi begins and where the Alteri Christi bring down the graces and blessings God created to bestow on us.

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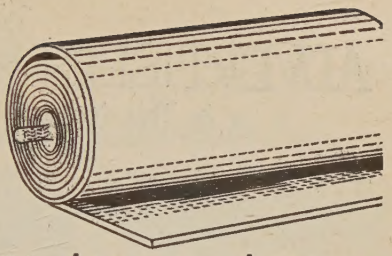

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Correspondence

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Alphonse Begheldo
Xaverian Missionary Fathers
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The Convent, Holyhead
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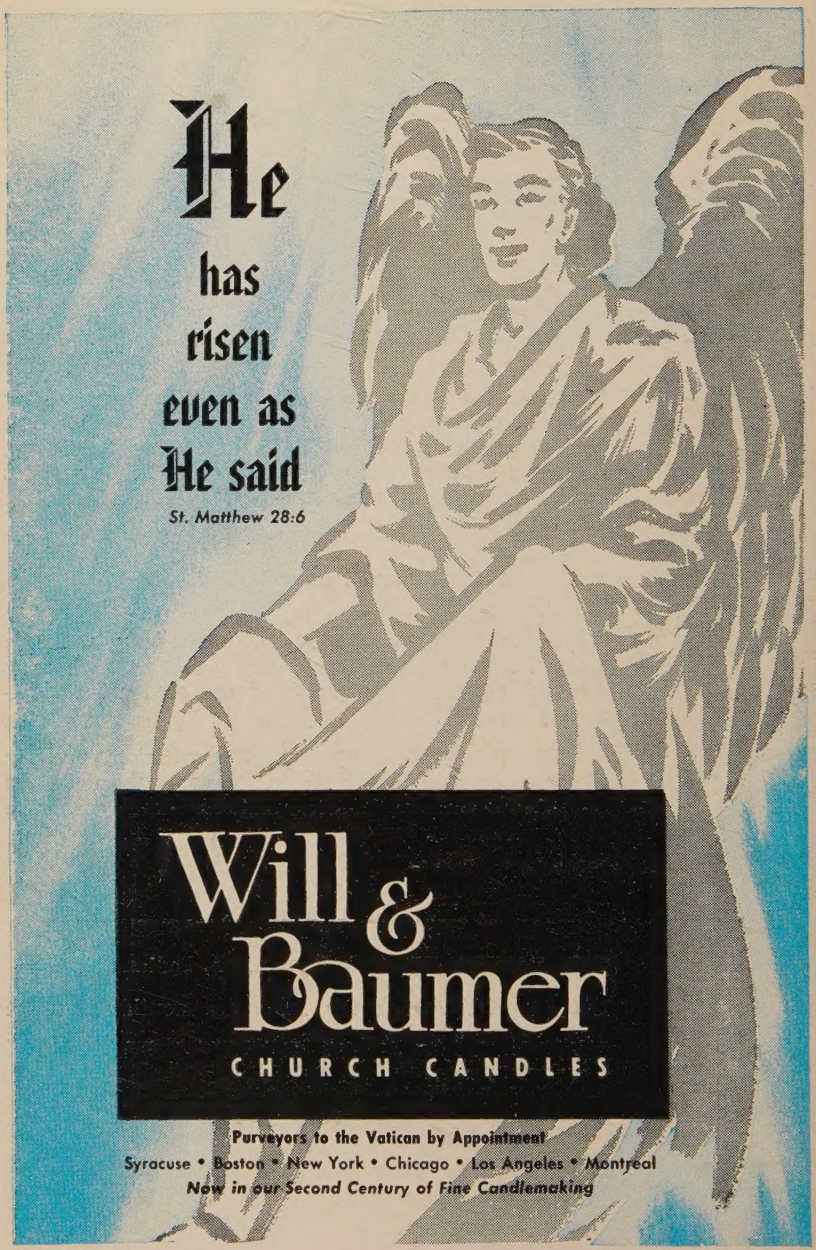
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